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A

CRITICAL AND GRAMMATICAL

COMMENTARY

ON

ST PAUL'S EPISTLES TO THE THESSALONIANS.

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A

CRITICAL AND GRAMMATICAL
COMMENTARY
ON ST PAUL'S EPISTLES

TO THE

THESSALONIANS,

WITH

A REVISED TRANSLATION,

BY

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AND PROFESSOR OF DIVINITY, KING'S COLLEGE, LONDON.

SECOND EDITION, REVISED AND ENLARGED.

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ADVERTISEMENT TO THE SECOND EDITION.

THE present edition differs but little from the first. There will be found, however, traces of a regular and deliberate revision on every page. Scriptural references have been again verified; readings and interpretations have been carefully reconsidered, and the grammatical principles on which the interpretations appear to rest, tested by fresh investigation. Though the result is a *very* small amount of change, yet the amount of time thus spent in reconsideration, has not been wholly thrown away; as the commentary is now presented anew to the reader with a humble yet increased confidence in the general soundness of the principles on which it is based.

EXETER, *December, 1861.*



PREFACE TO THE FIRST EDITION.

THE present volume forms the fifth part of my Commentary on St Paul's Epistles, and is constructed as nearly as possible on the same plan as the portion which appeared last year, viz., that containing the Epistles to the Philippians, Colossians, and Philemon. I peculiarly specify this, as I have been informed by friends on whose judgment I can rely, that the last portion of my labours is an improvement on those which preceded it.

If I may venture to assume that this is really the case, I cannot help feeling that it is to be attributed not only to increased experience, but also to the cautious but somewhat freer admixture of exegesis which two of the three Epistles that formed the volume seemed more especially to require. This slight modification, and so to say dilution of the critical and grammatical severity which distinguished the earlier parts of the work, has been continued in the present volume, but it has been done so both watchfully and cautiously, and will be found really more in the way of slight addition than in actual change. Time and experience seem both to show that the system of interpretation that I have been enabled to pursue is substantially sound, that plain and patient accuracy in detail does in most cases lead to hopeful results, and serves not unfrequently to guide us to far loftier and more ennobling views of the Word of Life, than such an unpretending method might at first prepare us to expect.

The modifications then, or rather additions and expansions, are really slight, and may be briefly summed up under *two* heads; on the one hand, an attempt to elucidate more clearly the connexion of clauses and the general sequence of thought; and on the other hand, an attempt to develop more completely the dogmatical significance of passages of a more profound and more purely theological import. Neither of

viii PREFACE TO THE FIRST EDITION.

these portions of sacred interpretation was neglected in the early parts of this Commentary, but in the present a deepening sense of their extreme importance has suggested this further expansion and development.

A few slight additions to other departments of the Commentary may be briefly noticed.

To the ancient Versions which I have been in the habit of consulting, viz. the Old Latin, the Peshito, the Gothic, the Coptic, the Philoxenian Syriac, and the two Ethiopic Versions, I did not think it would be necessary for me ever to make any addition. I have been convinced, however, by the able notice of the Armenian Version in Horne's *Introduction* by my learned acquaintance Dr Tregelles, that this venerable Version has greater claims on our attention than I had before believed. In spite of the excellent edition of Zohrab, I had shared the opinion entertained by the majority of critics, that the once-called 'Queen of the Versions' had but slender claims to that supremacy, and had suffered so much from Latinizing recensions as to be but of doubtful authority. The charges brought against the labours of King Haithom in the thirteenth century, and the admissions of the collator Uscan at a more recent period, tended of late years to awaken the suspicions of critical scholars. It is fair, however, to say that the charges of Latinism do not appear to be well founded, and that this ancient Version deserves the attention of the critic and commentator; still, if I am not presumptuous in hazarding an opinion, I do seem to myself to perceive a generally Occidental tinge in its interpretations, and I have more than once verified the observation of Loebe and De Gabelentz that there are coincidences and accordances with the Gothic Version that do not seem wholly accidental. My knowledge, however, is at present too limited to enable me to speak with confidence.

I have then deemed it my duty to make use of this Version, and to acquire such a knowledge of the language as should enable me to state faithfully its opinion in contested passages. To the student who may feel attracted towards this interesting, highly inflected, yet not very difficult language, I will venture to recommend the grammar and dictionary of Aucher¹. The former is now selling at a low price, and can easily be procured. Its great defect is in the

¹ Since the above was written a much more useful and scientifically arranged grammar has come under my notice, viz. 'Brevis Linguae Armeniace Grammatica' of J. H. Pefermann (Berol. 1841). It has a simple Chrestomathy and good glossary, but no syntax. The standard grammar of a larger size appears to be that of Cribied.

PREFACE TO THE FIRST EDITION. ix

syntax, which I cannot think very clearly or scientifically arranged ; and in the Chrestomathy, which is not at first sufficiently easy and progressive. The present extracts, though curious, are not well suited for a beginner, and are not introduced by any elementary lessons in parsing and grammatical application. . . . A strong sense of the value of such aids reminds me that I may not unsuitably take this opportunity of recommending the *Coptic Grammar* of Uhlemann. It is extremely well arranged, is brief and perspicuous, and, besides a good progressive Chrestomathy is furnished with a small but very useful Vocabulary.

I again venture to commend these ancient Versions to the attention of all students who have leisure, and an aptitude for the acquisition of languages. It is startling to find how little we really know of these ancient witnesses, how erroneous are the current statements of their mere readings, how neglected their authority in interpretation. And yet we see on all sides critical editions of the sacred volume multiplying, and, in at least one instance (I regret to say that I allude to the otherwise useful edition of Dr Tischendorf), can abundantly verify the fact that Latin translations, not always trustworthy or exact, have been the main authorities from which the readings have been derived. Is it too much to demand of a *critical* editor, of one who is by the very nature of his work free from the many distractions of thought that are the lot of the commentator,—is it too much to demand that he should consider it a part of his duties *himself* to acquire such a knowledge of these languages as to be able to tell us plainly and unmistakeably what are and what are not the true readings of these early and invaluable witnesses ? Nay, more, it is, and it will ever be found, of paramount importance that the loyal critic should use no eyes but *his own*. He may endeavour to procure collations from others, he may try to proceed on the principle of division of labour, but he will, I firmly believe, ultimately be forced to admit that this is one of those cases in which labour cannot be well divided, and in which the mechanically-made comparisons of the associated collator can never be put in the same rank with the results of the intelligent search of the professed critic. The very interest that the latter feels in what he is looking for protects him, to a great degree, from those inaccuracies which the mere collator can never hope entirely to escape ; added to which, his exact knowledge of the variations of the reading at issue will save him, as nothing else can, from confounding a merely greater inclusiveness of meaning with evidences of distinct textual change. To cite a single

x PREFACE TO THE FIRST EDITION.

and familiar instance,—how often must the critical scholar have observed that Oriental Versions are adduced on one side or other, in such cases of prepositional variation as *éν* and *διά*, when the plain fact is that the greater inclusiveness of the Beth or the Bet of the Version leaves the actual reading which the translator had before him a matter of complete uncertainty. Are, then, our scholars, and more especially our critics, to shrink from such a useful and even necessary duty as the study of the ancient Versions? Are a certain number of weary hours, more or less, to be set in comparison with the ability and the privilege of making clearly known to others the critical characteristics of Versions of the Book of Life, that have been the blessed media of salvation to early churches and to ancient nations?

One word, and one word only as to my own humble, most humble efforts in this particular province. Time, toil, and patience, have done something; and though, alas, my knowledge is still limited, yet I may at length venture to hope that in most of these Versions the student may fully rely on my statements, and that the number of those statements that may hereafter be reversed by wiser and better scholars than myself will not be very large. I am forced to say this, as I have observed in one or two reviews with which I have been favoured, that avowals of inexperience, which seemed the more suitable and becoming in proportion as the means of detecting it were in fewer hands, have been understood to imply that my citations from these ancient authorities could not confessedly be relied on. This, however, has not been and is not the case. While I sensitively shrink from dragging into notice the amount of my own labours, I still perceive that I must beware of leading the reader to pass over what may be of real use to him, and of feeling distrust where actually there may be no just ground for it. The intelligent scholar will see at a glance that to state fairly and *correctly* the translation of words, of which the subject is familiarly known, is a task which certainly does not lie beyond the reach of ordinary patience and industry.

Among other additions, the reader will, I trust, be benefited by the still increasing attention to our best English divinity. I have made it my study to refer especially to sermons on all more interesting and difficult verses, and it is unusually cheering to find that no portion of my labours has been more kindly appreciated, or has apparently been of more real service to theological students. Without drawing any unfair comparison between English and German divinity, it does not seem one whit too much to say, that if we are

PREFACE TO THE FIRST EDITION. xi

often indebted to the latter for patient and laborious exegesis, it is to the former alone that we must go if we would fain add to our mere contextual knowledge some true perceptions of the analogy of Scripture, and are really and sincerely interested in striving to comprehend all the profound and mysterious harmonies of Catholic Truth.

With regard to matters of textual criticism, the student will observe in this volume the same persistent attention to the principal differences of reading, even in the grammatical notes. My constant effort is to popularize this sort of knowledge, to make exegesis lend it a helping hand, and insensibly to decoy the student into examining and considering for himself what human words seem to have the best claims to be regarded as the earthly instruments by which the adorable mercies of God have been made known to the children of men. These notices, it must be remembered, are merely selected, and neither are nor are intended to be enumerations of *all* the differences of reading; still I have good hope that in the present volume no reading that may be thought to deserve attention has been wholly overlooked.

I have now only to conclude with a few notices of those works to which I am especially indebted. This list is now gradually becoming shorter. I have been enabled to use so many more first-class authorities than when I commenced this series, that it does not seem disrespectful to such as can only be fairly considered as second-class, silently to omit them from pages where text and notes only too often stand in an undesirable though unavoidable disproportion.

In these Epistles, as in the Pastoral Epistles, I have lost the sagacious guidance of Dr Meyer; I have not, however, so much to lament the change of editor as in the Epistles above alluded to. Though distinctly inferior to Meyer, especially in the critical and grammatical portion of his work, Dr Lünemann is still a commentator of a very high order. His exegesis is commonly sound and convincing, and none, I am sure, can beneficially study these two beautiful Epistles without having at hand the Commentary of this able editor.

The larger and more comprehensive Commentaries will be found specified in former portions of this work, but I must pause to express my hearty sense of the continued excellence of my friend Dean Alford's Commentary. As our readers will see, we occasionally break a friendly lance, more especially in matters of detail. These gentle encounters, however, are not only unavoidable but even desirable. It is by all such amicable conflicts of opinion that the truth,

xii PREFACE TO THE FIRST EDITION.

often lying midway between those engaged in her defence, is most surely seen and recognised.

Of the separate editions of these Epistles I desire to specify the very able Commentaries of Pelt and Schott. The former of these two writers has the great merit of being one of the first of later times who distinctly felt the importance of using the exegetical works of the Greek Fathers, and the latter supplies a good specimen of that patient mode of grammatical interpretation which has now obtained such general currency. Though both these works have been many years before the world, and though in many cases their opinions have been reversed by more modern expositors, they can neither of them be justly considered as superseded or antiquated.

Last of all I come to the edition of Professor Jowett. And here I would rather that our differences of opinion appeared in their respective places than where thus specifically alluded to. I feel it, however, a duty to speak, and it is with pain that I must record my fixed opinion that the system of interpretation pursued by Professor Jowett is as dangerous as I believe it to be inaccurate and untenable. After making every possible allowance for the obvious fact that our systems of interpretation are completely and persistently antagonistic, after willingly making in my own case every correction for bias, I still feel morally convinced that the objections to Professor Jowett's system of interpretation are such as cannot be evaded or explained away. . . . After having thus performed a very painful duty, I trust I may be permitted to express my full recognition of the genius that pervades his writings, the ease, finish, and, alas, persuasiveness of the style, the kindly, though self-conscious spirit that animates his teaching, and the love of truth, that, however sadly and deeply wounded by paradoxes and polemics, still seems to be ever both felt and cultivated. May these good gifts be dedicated anew to the service of Divine Truth and be overruled to more happy and more chastened issues.

It now only remains for me with all humility and lowliness of heart to lay this work before the Great Father of Lights, imploring His blessing on what I may have said aright, and His mercy where mine eyes have been holden, and where I have not been permitted to see clearly all the blessed lineaments of Divine Truth.

ΤΡΙΑΣ, ΜΟΝΑΣ, ΕΛΕΗΣΩΝ.

LONDON, *August 4th, 1858.*

THE

FIRST EPISTLE TO THE THESSALONIANS.

INTRODUCTION.

THIS calm, practical, and profoundly consolatory Epistle was written by the Apostle to his converts in the wealthy and populous city of Thessalonica (see notes on ch. i. 1) not long after his first visit to Macedonia (Acts xvi. 9), when, in conjunction with Silas and Timothy, he laid the foundations of the Thessalonian Church (Acts xvii. 1 sq.; comp. notes on 1 *Thess.* i. 1).

The exact *time* of writing the Epistle appears to have been the early months of the Apostle's year and a half stay at Corinth (Acts xviii. 11), soon after Timothy had joined him (1 *Thess.* iii. 6) and reported the spiritual state of their converts, into which he had been sent to enquire (ch. iii. 2), probably from Athens; see notes on ch. iii. 1. We may thus consider the close of A.D. 52, or the beginning of A.D. 53, as the probable date, and, if this be correct, must place the Epistle first in the chronological list of the Apostle's writings.

The arguments in favour of a later date, are based either on passages which have been thought to imply that the Apostle had preached the Gospel for some time elsewhere (ch. i. 8), or on statements in the Epistle (ch. iv. 13, v. 12; 2 *Thess.* iii. 17), which have been judged more in accordance with a greater interval between the time of the first preaching at Thessalonica, and the date of the Epistle, than is usually assigned. These have all been satisfactorily answered by Davidson (*Introd.* Vol. II. p. 435), and have met with no acceptance at the hands of recent expositors, or chronologers; comp. Lünemann, *Einleitung*, p. 6, Wieseler, *Chronol.* p. 40 sq.

The main *object* of the Apostle in writing this Epistle can easily be gathered from some of the leading expressions. It was designed alike to console and to admonish;—to console, with refer-

INTRODUCTION.

ence both to recent external trials and afflictions (ch. ii. 14 sq.), and still more to internal trials arising from anxieties as to the state of their departed friends (ch. iv. 13 sq.);—to admonish, with reference to grave moral principles (ch. iv. 1 sq.), Christian watchfulness (ch. v. 1 sq.), and various practical duties (ch. v. 14) which had been neglected owing to the feverish expectations and anxieties, which appear to have prevailed at Thessalonica even from the first: comp. ch. iv. 11, and see notes *in loc.* St Paul had heard of all these things from Timothy; and this information, combined with the Apostle's full consciousness that there were many points, both in knowledge and practice, in which they were deficient (ch. iii. 10), and on which he would fain have further instructed them personally (comp. ch. ii. 17 sq.), appears to have called forth this instructive and strengthening Epistle.

The *authenticity* and *genuineness* of the Epistle are placed beyond all reasonable doubt, both by clear external testimonies (Irenæus, *Haer.* v. 6. 1, Clem.-Alex. *Pædag.* i. p. 109, ed. Pott., Tertullian, *de Resurr. Carn.* cap. 24), and by still stronger internal arguments derived from the style and tone of thought. The objections that have been urged, like those advanced against the authenticity and genuineness of the Second Epistle (see *Introd.*), may justly be pronounced as rash, arbitrary, and unworthy of serious consideration. They will be found fully answered in Davidson, *Introd.* Vol. ii. 454 sq.

FIRST EPISTLE TO THE THESSALONIANS.

CHAPTER I. 1.

Apostolic address and salutation.

ΠΑΥΛΟΣ καὶ Σιλονανὸς καὶ Τιμό-

θεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν

Ι. Παῦλος] The absence of the official designation *ἀπόστολος* in these Epp. is not due to their early date, nor to the fact that the title had not yet been assumed by St Paul (comp. Jowett), but simply to the terms of affection that subsisted between St Paul and his converts at Thessalonica, and their loving recognition of his office and authority; comp. Beng. *in loc.*, and see notes on *Phil.* i. 1. The reason of Chrys., followed by Theoph. and Εὐκ., διὰ τὸ νεοκατηχήσαντας τοὺς ἀνδρας, καὶ μηδέπω αὐτοῦ πεῖραν εἰληφέναι, does not seem sufficient. That it was 'propter reverentiam Silvani' (Cajet., Est.), is far from probable, for comp. 1 and 2 Cor. i. 1.

Σιλονανός] Identical with Silas mentioned in the Acts (comp. Acts xvi. 19 sq. with 1 Thess. ii. 1, 2, and Acts xviii. 5 with 2 Cor. i. 19), a προφήτης (Acts xv. 32), and one ἡγούμενος ἐν τοῖς ἀδελφοῖς in the Church of Jerusalem (ver. 22): he was sent by the Apostles and elders of that Church with St Paul and St Barnabas to Antioch, and accompanied the former on his second missionary journey (Acts xv. 40) through Asia Minor to Macedonia. There he co-operates with the Apostle (Acts xvii. 4) and Timothy

(comp. Acts xvi. 3, xvii. 14, 1 Thess. iii. 6) in founding the Church of Thessalonica, and after staying behind at Berea (Acts xvii. 14), rejoins St Paul at Corinth, and actively preaches the Gospel in that city (2 Cor. i. 19). It does not seem improbable that he afterwards joined St Peter, and is identical with the Silvanus mentioned 1 Pet. v. 12; compare Bleek on *Hebr.* Vol. i. p. 408. He is here placed before Timothy (so also Acts xvii. 14, 15, xviii. 5, 2 Cor. i. 19, 2 Thess. i. 1) as being probably the older man, and certainly the older associate of St Paul. According to tradition, Silas was afterwards Bishop of Corinth, and Silvanus of Thessalonica (compare the list in Fabric. *Lux Eriang.* p. 117); the former name, however, though paroxytone, is, in all probability, only a contracted form of the latter; see Winer, *Gr.* § 16. 1, p. 93. For further and legendary notices of Silas, see *Acta Sanct.*, July 13, Vol. III. p. 476, and for an attempt to identify Silas with St Luke, see *Journal of Sacr. Lit.*, Oct. 1850, p. 328 sq. **Τιμόθεος]** The name of this convert is too well known to need more than a brief notice. He was the son of a Greek

Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦν Χριστῷ. χάρις ὑμῖν καὶ εἰρήνη.

father (Acts xvi. 1) and a Jewish mother (Eunice, 2 Tim. i. 5), most probably from Lystra, and *perhaps* converted by St Paul on his first visit to that city (Acts xiv. 8 sq.). He accompanied the Apostle on his second missionary journey to Macedonia, remains behind at Berea (Acts xvii. 14), is summoned by St Paul when at Athens; probably rejoins him *there* (comp. 1 Thess. iii. 1, and see Neander, *Planting*, Vol. I. p. 195), is despatched to Thessalonica, and returns to the Apostle at Corinth (Acts xviii. 5). After an interval, he reappears in St Paul's third missionary journey, and is sent from Ephesus to Macedonia (Acts xix. 22) and Corinth (1 Cor. iv. 17). He was with St Paul when he wrote 2 Cor. (ch. i. 1) and Rom. (ch. xvi. 21), accompanied him from Corinth to Asia (Acts xx. 4), and subsequently was with him when he wrote Phil. (i. 1), Col. (i. 1), and Philem. (ver. 1). He appears afterwards to have been left in charge of the Church at Ephesus (1 Tim. i. 3), and finally, is summoned by St Paul to Rome, at the close of the Apostle's second imprisonment. He is named by Eusebius (*Hist. Eccl.* III. 4, comp. *Const. Apost.* VII. 46) as first bishop of Ephesus, and is said to have suffered martyrdom under Domitian; see Phot. *Biblioth.* col. 1402 (ed. Hoesch.), *Acta Sanct.*, Jan. 24, Vol. II. p. 562, and *Menolog. Græc.* Vol. II. p. 128. It may be remarked that Silvanus and Timothy are here named with St Paul, not merely as being then with him (Gal. i. 2), or as the 'socii salutationis' (comp. notes on *Phil.* i. 1), but also as having co-operated with him in founding the Church of Thessalonica.

τῷ ἐκκλ. Θεσσαλ. κ.τ.λ.] 'to the Church of the Thessalonians in God the Father,' &c.; not 'scribunt aut mittunt hanc epistolam' (Est.), but in the usual elliptical form of greeting (Lucian, *Conviv.* § 22), the χαλπεύ (James i. 1) being involved and implied in the wish (χάρις κ.τ.λ.) which forms the second period of the salutation; see notes on 1 Tim. i. 2.

Thessalonica was a large (Lucian, *Asin.* § 46), wealthy, and populous city (Strabo, *Geogr.* VII. 7. 4, Vol. II. p. 60, ed. Kramer) at the north-east corner of the Sinus Thermaicus. It was built on the site of, or near to (Pliny, *Hist. Nat.* IV. 10 (17), ed. Sillig) the ancient Therme (Herod. VII. 121, Thucyd. I. 61) by Cassander, in honour of his wife Θεσσαλούκη (Strabo, *Geogr.* VII. *Fragm.* 21, Vol. II. p. 79, ed. Kram.), and under the Romans was of sufficient importance to be chosen as the capital of the second district of Macedonia; see Livy, XLV. 29. It retained its importance through the middle ages (see Conyb. and Howson, *St Paul*, Vol. I. p. 345 sq., ed. 1), and even at the present day, under the name of Saloniки, is one of the chief cities of European Turkey: see Leake, *N. Greece*, Vol. III. p. 238 sq. For further notices, see the good account of Conyb. and Hows. *l. c.*, Winer, *RWB.* Vol. II. p. 608, Pauly, *Real Encycl.* Vol. VI. p. 1880, and especially the learned and comprehensive treatises of Tafel, *Histor. Thessalon.* Tübing. 1835, and *de Thessal. ejusque agro*, Berol. 1839. ἐν Θεῷ πατρὶ κ.τ.λ. must be closely joined with τῷ ἐκκλ. Θεσσαλ., to which it stands in the relation of a kind of tertiary predication (Donalds. *Gr.* § 489), and

We thank God for your spiritual progress. The manner in which we **περὶ πάντων ὑμῶν, μνεῖαν ὑμῶν ποιού-** preached, and ye heard, the Gospel is now well known unto all men.

which it serves to distinguish from the **πολλαὶ ἐκκλησίαι καὶ Ιουδαϊκαὶ καὶ Ἑλληνικαὶ** (Chrys.), which were in that city; **ἐν Θεῷ πατέρι**, as De Wette suggests, distinguishing it from the latter, **καὶ Κυρ. κ.τ.λ.**, from the former. To connect these words with what follows (Koppe), or to understand **χαλεπῶν λέγοντων** (Schott,—not Winer [Alf.], who expressly adopts the right view) is arbitrary and untenable, and to supply **τῷ** or **τῷ οὐσίᾳ** (De W., Alf., comp. Chrys., Syr.), unnecessary, and even inexact, such unions without an art. being by no means uncommon in the N.T.; see exx. in Winer, *Gr.* § 20. 2, p. 123, and for the principle of such combinations, notes on *Eph.* i. 15. Commentators call attention to the fact, that the term **ἐκκλ.** occurs only in the addresses to Thess., 1 and 2 Cor., and Gal., while in the supposed later Epp. Rom., Eph., Phil., Col., the more individualizing **τοῖς ἀγῶνις κ.τ.λ.** is adopted. The variation is slightly noticeable; it does not, however, seem to point to gradually altered views with regard to the attributes of the Church (Jowett), but merely to the present comparative paucity of numbers (compare Chrysost.), and their aggregation in a single assembly; comp. Koch, p. 56, note. On the meaning and application of the term, see Pearson, *Creed*, Art. ix. Vol. 1. p. 397 (ed. Burt.), Jackson, *Creed*, XII. 2. 1 sq. **χάρις ὑμῖν κ.τ.λ.**] Scil. **εἰη**, not **εστῶ** (Schott); see notes on *Eph.* i. 2. On the blended form of Greek and Hebrew greeting, see notes on *Gal.* i. 2, *Eph.* i. 2. The reading is somewhat doubtful: *Rec.* adds **ἀπὸ Θεοῦ πατέρος ἡμῶν καὶ Κυρίου**

'Ιησοῦ Χρ. on good external authority [AC(appy.)DEKL; Tol., Copt., Syr. (Philox., but with asterisk), *Æth.* (Platt); Chrys., al.]; the omission, however, is fairly supported [BFG; 47. 73. 115; Vulg., Syr., *Æth.*, Arm.; Chrysost. (comm.), Theophyl., al.], and, on critical grounds, decidedly preferable, as the uniqueness of the form in St Paul's Epp. would be likely to suggest interpolation; comp. Col. i. 2.

2. Εὐχαριστοῦμεν 'We give thanks,' comp. Phil. i. 3, Col. i. 3, Philem. 4. It has been doubted whether the plural is to be understood of the Apostle alone (Koch, Conyb.), as in ch. ii. 18, iii. 1 sq., or to be referred also to Silvanus and Timothy. As the plural is elsewhere used in reference to the Apostle *and his εὐεργετοῦ* (comp. 2 Cor. i. 19, and notes on *Col.* i. 3), and as Silv. and Tim. stood in a very close relation to the Church of Thessalonica, it seems most natural here to adopt the latter view; so Lüttem., and Alford, who, however, appears inexact in claiming all the ancient comment., as Chrys. and the Greek expositors seem clearly, though indirectly, to adopt the former view. On the late use of the verb **εὐχαριστεῖν** in the sense of 'gratias agere,' see notes on *Phil.* i. 3, and esp. on *Col.* i. 12; the more correct **χάριν ἔχω** occurs 1 Tim. i. 12, 2 Tim. i. 3, and Philem. 7 (Tisch.). These thanks are returned to God (the Father, comp. Col. i. 3), **ὡς αὐτὸς ἐργασάμενος τὸ πᾶν**, Chrysost.: so 2 Thess. i. 3, 2 Tim. i. 3, and, with the addition of **μου**, Rom. i. 8, 1 Cor. i. 4, Phil. i. 3, Philem. 4. **πάντοτε κ.τ.λ.** here obviously belongs to the finite

μενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως μνημο-

verb (1 Cor. i. 4, 2 Thess. i. 3, comp. Eph. i. 16), not to the participle (Phil. i. 4, Col. i. 3, Philem. 4, comp. Rom. i. 10). Even if the second ὑμῶν be omitted (*Lachm.*), the connexion with the participle will be almost equally untenable, as the expression *μνεῖαν ποιεῖσθαι περὶ τῶν* (though not unclassical, Plato, *Protag.* p. 317 E) is not elsewhere found in St Paul's Epp.; so Syr., *Æth.*, the Greek expositors (sicut Theod.), and nearly all modern editors. On the alliteration πάντοτε περὶ πάντων, comp. notes on *Phil.* i. 4. περὶ πάντων ὑμῶν] 'concerning you all,' not without slight emphasis, and affectionate cumulation; the Church of Thessalonica, like that of Philippi, presented but few unfavourable developments. The very *εὐχαριστία* was tacitly commendatory (*τὸ εὐχαριστεῖ κ.τ.λ.*, *μαρτυροῦντος ἔστιν αὐτοῖς πολλὴν προκοπήν*, Chrys.), the inclusive nature of it still more expressly so. The difference between the use of *περὶ* (1 Cor. i. 4) and *ὑπὲρ* (Eph. i. 16) in this and similar formulæ in the N. T. is scarcely appreciable; see notes on *Eph.* vi. 19. Perhaps, as a general rule, we may say that in the former the attention is more directed to the object or circumstances to which the action of the verb extends, in the latter more to that action itself; see notes on *Gal.* i. 4, and on *Phil.* i. 7. *μνεῖαν ὑμῶν ποιεῖν.*] 'making mention of you,' not a limitation of the preceding *εὐχαρ. πάντοτε*, but a definition of the circumstances under which it took place; comp. Rom. i. 9, Eph. i. 16, Philem. 4. For further remarks on the formula (not 'making mention of, or remembering,' Jowett, but simply the former,—as often in Aristotle, al.), see notes on *Philem.* 4,

and for a distinction between *μνήμη* (*γενικὴ τύπωσις ψυχῆς*) and *μνέλα* (*λόγος κατ' ἀναέσιν λεγόμενος*), Ammonius, *Voc. Diff.* p. 95 (ed. Valck.). The reading is slightly doubtful; *Lachm.* omits ὑμῶν with AB; 3 mss.; Amit., Harl.**, but apparently on insufficient evidence. It does not seem improbable that the presence of the former ὑμῶν suggested a supposed emendatory omission.

ἐπὶ τῶν προσευχῶν] 'in my prayers,' 'in orationibus,' Vulg., Copt. (comp. Syr., *Æth.*),—not merely 'at the time I offer them,' but, with a tinge of local reference, 'in my performance of that duty'; see Bernhardy, *Synt.* v. 23 a, p. 246, and notes on *Eph.* i. 16. In such cases perhaps the prep. marks the object to which the action has reference, its point, so to say, of application; see Krüger, *Sprachl.* § 68.

40. 5.

3. ἀδιαλείπτως] 'unremittingly,' used in the N. T. only by St Paul, ch. ii. 13, v. 17, Rom. i. 9, and in all cases in direct (ch. v. 17) or indirect connexion with prayer. The adverb is referred by Syr., *Æth.*, Arm., and some modern expositors, to the preceding participle, but far more naturally by Chrys. and the Greek commentators to *μνημονεύοντες*, each new clause serving to enhance and expand what had preceded; so *Lachm.*, *Tisch.*, *Buttm.*, and perhaps Copt., Vulg. Alford urges Rom. i. 9, but there the order is different.

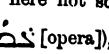
μνημονεύοντες] 'remembering,' Auth.-Ver., 'memores,' Vulg., Clarom.; participial clause parallel to the preceding *μνεῖαν ποιεῖν*, and defining, not the cause (Schott), but the circumstances and *temporal* concomitants of the action: the *εὐχαριστία* found its utterance in the prayers, and owed its

νεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς

persistence (*πάντοτε*) to the unceasing continuance of the *μνήμη*. The first participle has thus more of a modal, the second of a temporal tinge; *οὐ μόνον, φησίν, ἐπὶ τῶν προσευχῶν μου μέμνημαι ὑμῶν δλλὰ καὶ δλλοτε πάντοτε*, Theoph. It has been doubted whether *μνημον.* is here 'commemorate' (Beza), or 'memor esse' (Vulg., Syr., *Æth.*, Arm., and appy. Copt.), as in Heb. xi. 22 (but with *περὶ* and a gen.). The context (*ξμπροσθεν Θεοῦ κ.τ.λ.*) seems slightly in favour of the former (De Wette, Alf.), but St Paul's use of the verb, and the case after it (gen. not accus.), somewhat decidedly in favour of the latter; see Winer, *Gr.* § 30. 10, p. 184 (ed. 6), Jelf, *Gr.* § 512. obs., notes on ch. ii. 9, and on 2 Tim. ii. 8.

The three objects of the Apostle's remembrance then follow in their natural order (so ch. v. 8, Col. i. 4, comp. Tit. ii. 2; aliter 1 Cor. xiii. 13), *δύαπτη* being the result and exemplification of *πίστις*, and *πάτη* the link between the present and the future; see Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 219, and esp. Usteri, *Lehrb.* II. I. 4, p. 238.

ὑμῶν τοῦ ἔργου κ.τ.λ.] 'your work of faith,' i. e., 'which characterizes, is the distinctive feature of, faith;' comp. Rom. ii. 15, and in point of sentiment, Gal. v. 6, *πίστις δι' ἀγάπης ἐνεργουμένη*. The precise meaning and connexion of these words has been much contested. The simplest view seems to be as follows:—(1) 'Τμῶν' is not immediately dependent on *μνημον.* (Ecum.), as this would involve an untenable ellipse of a prep. before the succeeding words (see Herv. *Viger.*, p. 701, Lond. 1824), but is a possess. gen. in connexion with *τοῦ ἔργου*, and also (as its slightly emphatic position suggests) with *τοῦ κόπου* and *τῆς ὑπ-*

μονῆς; see further exx. in Winer, *Gr.* § 22. 7. 1, p. 140. (2) *Τοῦ ἔργου* is certainly not pleonastic, but must stand in parallelism both in force and meaning (hence not 'veritas,' Kypke, *Obs.* Vol. II. p. 332) with the succeeding *τοῦ κόπου* (Winer, *Gr.* § 65. 7, p. 541), and has probably here not so much a collective (Syr.  [opera]),

as a *tinge* of active force, imparted both by the context and the following *τοῦ κόπου*; comp. Eph. iv. 12, Knapp, *Scripta Var. Arg.* Vol. II. p. 491, note, and Usteri, *Lehrb.* II. I. 4, p. 238. (3) *Τῆς πίστεως* is certainly not a gen. of apposition (Alf.), as it would thus lose all parallelism with the succeeding genitives, but is either (a) a gen. of the *origin* (Hartung, *Casus*, p. 17, comp. on *Col.* i. 23), 'quod ex fide proficiuntur,' Grot., or perhaps more simply (b), a *possessive* genitive, *τοῦ ἔργου* being the prevailing feature and characteristic of the *πίστις*, and that by which it evinces its vitality; comp. Chrys., *ἡ πίστις διὰ τῶν ἔργων δεικνυτα*, who, however, with Theod., al., doubtfully limits *τὸ ἔργον* to endurance in sufferings,—*τὸ ἐν κινδύνοις βέβαιον*, Theod.

τοῦ κόπου τῆς δύάπτης] 'the toil of love,' i. e. (retaining the same genitival relation as in the preceding words) 'the toil which characterizes and evinces the vitality of love;' 'multum est per se *dilectio*, sed multo magis, si accedunt *molesti labores*, id enim *κόπος*,' Grot.; see notes on 1 Tim. iv. 10. The *δύαπτη* is here not in reference to God, or to God and one another (comp. Ecum.), but simply to the latter (Col. i. 4, Heb. vi. 10); and that, as evinced,—not merely in teaching (comp. De W.), or in bearing a brother's faults (Theod.), or in ministering to the sick, &c. (Alf.),

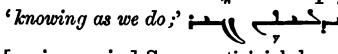
ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν
'Ιησοῦ Χριστοῦ ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν,
⁴ εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν

—but, as the forcible *κόπος* seems to suggest, in ministering to, labouring for, and if need be, suffering for, a brother-Christian; comp. Chrysost. *in loc.* On the theological meaning and application of *δύνη* (Vulg. 'caritas' or 'dilectio'; appy. never 'amor,' but consider August. *de Civ. Dei*, xiv. 7), see Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 203 sq., and comp. Barrow, *Serm. xxvii.* Vol. II. p. 44 sq.

τῆς ὑπομονῆς τῆς ἐλπίδος.] 'the patience of Hope,' i. e., as before,—the patience which is—not exactly the product (De W.), or the cause (Ecum.), but the distinguishing and characterizing feature of your hope; *ὑπομένειν* δὲ προσῆκει τὸν ταύτην δεξάμενον τὴν ἐλπίδα, καὶ φέρειν γενναλὸς τὰ προστίτυτα σκυθρωπά, Theod. In the noble word *ὑπομονή*, there always appears (in the N. T.) a background of *ἀνδρεία* (comp. Plato, *Theat.* p. 177 B, where *ἀνδρικῶς ὑπομένειν* is opp. to *ἀνδριδρῶς φεύγειν*); it does not mark merely the *endurance*, the 'sustinentiam' (Vulg.), or even the 'patientiam' (Clarom.), but the 'perseverantiam' (see Cicero, *de Invent.* II. 54 [163]), the *brave* patience with which the Christian contends against the various hindrances, persecutions (Chrysost.), and temptations (Theophyl.), that befall him in his conflict with the inward and outward world; comp. Rev. ii. 3, and see notes on 2 Tim. ii. 10, and on Tit. ii. 2, and Neander, *Planting*, Vol. I. p. 479 (Bohn). In some cases it seems almost to occupy the place of *ἐλπίς*; comp. 2 Thess. i. 4, 1 Tim. vi. 11, Tit. ii. 2, and for a full notice of other shades of meaning, Barrow, *Serm. xlvi.* Vol. II. p. 525 sq. τοῦ Κύριου κ.τ.λ.

does not refer to the three preceding substantives (Olsb.), but merely to the immediately foregoing *ἐλπίδος*: our Lord was the object of that hope; His second coming was that to which it ever turned its gaze; comp. ver. 10, and see Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 221. For exx. of this accumulation of genitives, esp. in St Paul's Epp., see Winer, *Gr.* § 30. 3. 1, p. 172. ἐμπροσθεν κ.τ.λ.]

'before God and our Father,' scil. *μνημονεύοντες* (Syr., Theoph. I., Alf.), not with *τοῦ ἐργοῦ τῆς πίστεως κ.τ.λ.* (Theod., Theoph. 2, Jowett), as in such a case the article could scarcely be dispensed with. The formula *ἐμπρ. τοῦ Θεοῦ*, which only occurs in this Ep. (ch. iii. 9, 13, comp. ch. ii. 19), and in Acts x. 4 (*Lachm., Tisch.*), is scarcely distinguishable in meaning from the more usual *ἐνώπιον τοῦ Θεοῦ*, Rom. xiv. 22, Gal. i. 22, al., or the less usual *ἐναντί τοῦ Θεοῦ*, Luke i. 8, and Acts viii. 21 (*Lachm., Tisch.*): it serves to hint at the more solemn circumstances (of prayer) under which the remembrance took place, and to mark its sincerity and earnestness; it was no accidental or pretended *μνεῖα*, but one entertained in His presence, and in which His eyes saw no insincerity; comp. Calv. *in loc.*, and on the phrase generally, Frankel, *Vorstud. z. LXX.* p. 159. On the formula Θεὸς καὶ πατρὸς, see notes on Gal. i. 4.

4. *εἰδότες*] 'seeing we know,' or 'knowing as we do;'  [novimus enim], Syr.; participial clause parallel to *μνημονεύοντες*, and similarly dependent on *εὐχαριστοῦμεν*, serving to explain the reasons and motives

ὑμῶν, ⁵ ὅτι τὸ εὐαγγελιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς

which led to the *eucharistia*. The finite verb has thus three participial clauses attached to it; the first serves principally to define the *manner*, the second the *time* and circumstances, the third the *reasons* and motives of the action. These delicate uses of the Greek participle deserve particular attention; comp. Krüger, *Sprachl.* § 56. 10 sq. It is somewhat singular that so good a commentator as Theodoret should refer *εἰδότες* to the Thessalonians; so also Grot., who refers the clause to the remote ἐγενήθητε, ver. 6. There is no trace of such a connexion in any of the ancient Vv., except in *Æth.* (*Polygl.*).

ἡγαπημένοι ὑπὸ Θεοῦ] ‘beloved by God,’ comp. 2 Thess. ii. 13; so rightly Syr., Vulg., Clarom., Copt., *Æth.* (*Pol.*), and inferentially Chrys. (ὑπὲρ γὰρ τῶν τοῦ Θεοῦ ἀγαπητῶν τι οὐν ἀντὶ τοῦ πάσχοι). To connect ὑπὸ Θεοῦ with τὴν ἐκλογὴν, as *Æth.* (*Platt.*), Theophyl., and our own Auth.-Ver., involves a disturbance of the natural order, and an ellipse of *εἰναι* that is here highly improbable.

τὴν ἐκλογὴν ὑμῶν] ‘your election;’ scil. out of others not ἐκλεκτοί, with reference to the sovereign decree of God made before the foundation of the world; see Eph. i. 4, and notes *in loc.* To refer this merely to the *manner* of their election to the *Gospel* (*Baumg.-Crus.*, *Jowett* 2), or to any internal renewing of the Spirit (*Pelt.*) is in a high degree forced and unsatisfactory. On the use of the terms ἐκλεξοθαι, ἐκλογή, and ἐκλεκτοί, in St Paul’s *Epp.* see Reuss, *Théol. Chrét.* IV. 14, Vol. II. p. 132, and on the doctrine generally, the clear and mainly satisfactory statements of Ebrard, *Doctrinik*, § 560, 561; comp. also the very valuable remarks of Hooker, *on Predest.* Vol.

π. p. 705 sq. (ed. Keble), especially pp. 711, 712.

5. ὅτι] ‘in that,’ ‘because,’  Syr., ‘quia,’ Vulg., and sim. Copt., *Æth.*, *Arm.*: reason for this knowledge on the part of St Paul and his companions, ὅτι having here its causal force (Winer, *Gr.* § 53. 8. a, p. 395), and, with its regular objective characteristics (Krüger, *Sprachl.* § 65. 8. 1), referring to known facts as confirmatory of a preceding assertion. The Apostle argues they must be elect, because (ver. 5) he and his companions were enabled to preach the *Gospel* among them with such power, and, secondly (ver. 6), because they received it with such joy; ἐκ τούτου φησὶ, δῆλον ὅτι ἐκλεκτοί ἔστε, ἐκ τοῦ τὸ Θεὸν τὸ κήρυγμα ἐν ὑμῖν δοξάσαι, Theoph. Others, as Bengel, Schott, give ὅτι its expository force, ‘that,’ ‘to wit that’ (see Krüger, *Sprachl.* § 61. 1. 3), and place only a comma after ὑμῶν; in which case ver. 5 becomes an objective sentence (Donalds, *Gr.* § 584 sq.), dependent on *εἰδότες*, and more distinctly explanatory of the nature of the ἐκλογὴ. This is grammatically tenable, but certainly not exegetically satisfactory, as the whole context seems to have more of a direct and argumentative, than of a dependent and explanatory nature.

τὸ εὐαγγ. ὑμῶν] ‘our *Gospel*,’ ‘the *Gospel* which we preached;’ the gen. being appy. that of the (mediate) source or origin (Hartung, *Casus*, p. 23), or perhaps rather of the (mediate) *causa efficiens*; see notes on ver. 6.

ἐγενήθη εἰς ὑμᾶς] ‘came unto you,’ not ‘erga vos,’ Calv., but simply ‘ad vos,’ Vulg., Copt., the preposition not having here its ethical force (comp. *Philem.* 6), but simply marking the

ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι ἀγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἵοι ἐγενήθημεν

direction which was taken by the *εὐαγγέλιον*; comp. Donalds. *Cratyl.* § 170, and notes on *Gal.* iii. 4. The reading is very doubtful. $\Pi\rho\delta$ is well supported, viz., by AC²DEFG; 5 mss.; Chrys., Theoph. (*Lachm.*, *Tisch.* ed. 1). As, however, *els* appears a less probable correction for $\Pi\rho\delta$ than the converse, and is fairly supported by external authority [B, perhaps C¹, KL; nearly all mss.; Chrys. (ms.), Theod., al., *Rec.*, *Griesb.*], we retain the reading of *Tisch.* (ed. 2). If $\Pi\rho\delta$ be adopted, the same meaning will be admissible (comp. 2 John 12, *Lachm.*, *Tisch.*), but will seem less probable than 'apud' (Clarom.; comp. 1 Cor. xvi. 10), as the general reference of the context is rather to the development of the Gospel among them than the circumstances of its first arrival; for this meaning of *γίνεσθαι πρὸς* in the N. T., which Alford seems to doubt, see Meyer on 1 Cor. ii. 3, and Fritz. on *Mark*, p. 201. On the passive form *ἐγενήθη*, which occurs noticeably often in this Epistle, but does not appy. involve any passive meaning (Alf.), see Lobeck, *Phryne* p. 108, Thomas M. p. 189 (ed. Bern.), and notes on *Col.* iv. 11.

ἐν λόγῳ] 'in word,' not merely equivalent to *λόγος* (comp. Jowett), but, as usual, with a reference to the sphere or domain of its action; 'non stetit intra verba,' Grot.; compare Winer, *Gr.* § 48. a, p. 345.

ἐν δυνάμει κ. τ. λ.] 'in power and in the Holy Ghost,' 'in an element of power and,—to specify a yet higher principle (*καὶ* being not so much explanatory as slightly *climactic*, see on ver. 6), in the influence of the Holy Ghost,' the preposition as before defining the sphere, and thence in-

ferentially the manner, in which the preaching took place; see notes on ch. ii. 3. *Δυνάμει* does not appear to refer specially to 'miraculous powers' (Theod., Theophyl., al.), but, as in the similar passage, 1 Cor. ii. 4, to the reality, energy, and effective earnestness with which the Apostle and his followers preached among the Thessalonians. Jowett defends the reference of *ἐν δύν.* to the influence produced on the Thess., but is thus led into an interpr. of *ἐν Πνεύμ.* ἀγίῳ,—'the inspiration of the speaker caught by the hearers,' which, as tending to obscure the reference to the personal *Πνεύμα* ἀγίον, seems in a high degree precarious and unsatisfactory. On the use of *Πνεύμα* as a proper name, see notes on *Gal.* v. 5, and comp. Winer, *Gr.* § 19. 1, p. 111 (ed. 6).

πληροφορίᾳ πολλῇ] 'much assurance,' i. e. 'much confidence, much assured persuasion,' on the part of the preachers; *subjective*, corresponding to the more *objective* side presented in the preceding clause: comp. Heb. x. 22, *πληροφορίᾳ πίστεως*, which latter, subst. Alford here unnecessarily inserts in translation. Of the three explanations which Jowett proposes, (a) certainty, (b) fulness of spiritual gifts, Corn. a Lap., al., (c) effect, fulfilment, Thom. Aq. 2, the first alone seems in harmony with the context, if limited to the Apostle and his companions. To refer it to the Thess. (Musc., comp. Zanch. ap. Pol. *Syn.*), or to them and the Apostle (Vorst., Schott), seems to mar the correct sequence of thought, and to introduce notices of the state of the recipients which only come first into view in ver. 6. The word *πληροφορία* (Hesych. *βεβαιότης*) appears

ἐν ὑμῖν δι' ὑμᾶς⁶ καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῆ μετὰ

confined to the N. T. (Col. ii. 2, Heb. vi. 11, x. 22) and the ecclesiastical writers.

καθὼς οἰδατε]

'even as ye know,' 'appeal for confirmation to the knowledge of the readers themselves,' Olsh.; ὑμεῖς, φησι, μάρτυρες πῶς ἐν ὑμῖν διεστράφημεν, Theoph. To place a colon or period at πολλῆ, and to regard καθὼς οἰδατε as the antecedent member of a sentence of which καὶ ὑμεῖς is the consequent ('qualem me vidiistis . . . tales etiam vos estis,' Koppe), involves untenable meanings of οἰδατε and ἐγενήθητε, and is well refuted by Lüne-mann in loc.

οἵοι ἐγενήθημεν]

'what manner of men we proved,' not 'quales fuerimus,' Vulg., nor yet quite so much as 'facti simus,' Alf. (who throws undue emphasis on the passive form), but, with the more certain and natural sense, 'came to be, proved to be,' see above, and on Col. iv. 11. The ποιήτης was not evinced merely in confronting dangers (Theod., comp. Chrys.), but in the power and confidence with which they delivered their message.

δι' ὑμᾶς]

'on your account,' 'for your sake,' 'propter vos,' Vulg.; not with so specific a force as ὑπὲρ ἡμῶν (comp. Theod., who uses this latter formula in connexion with κιδίνους ὑφεστῶν), nor yet one so undefined as περὶ ὑμῶν, but with a clear and distinct reference to the cause and best interests ['sake,' —Sax. *sac*, Germ. *Sache*] of those to whom the Apostle preached; τῆς ἐμῆς [ὑμετέρας] σπουδῆς τῆς εἰς ὑμᾶς ἡ ὑμῶν παρὰ Θεοῦ ἐκλογὴ πρόφασις γέγονεν, Eccl. The ἐν ὑμῖν, it need scarcely be said, is simply 'among you'; ἀνεστράφημεν ἐν ὑμῖν, Theoph.

6. καὶ ὑμεῖς κ.τ.λ.] 'and ye became imitators of us,' second ground

for knowing that the Thess. were ἐκλεκτοί,—the καὶ not being ascensive (comp. on Eph. ii. 1), or equivalent to 'sic, more Hebreo' (Grot.), but simply copulative, and the verse remaining, if not structurally, yet logically, under the vinculum of the preceding στι. It thus seems best to place neither a period (*Tisch.*, *Alf.*) nor a comma (*Lachm.*, *Buttm.*), but a colon, after ver. 5. Here, as in ver. 5, Lütin. and Alf. lay a stress on the passive form ἐγενήθητε, 'ye were made to receive.' This, however, is lexically doubtful: the Apostle is rather dwelling on the effects produced among them, on what they *came to be*, and thus significantly adopts not the simple verb μιμεῖσθαι, but the more definitive μιμηταὶ γίνεσθαι; see 1 Cor. iv. 16, xi. 1, Eph. v. 1, Phil. iii. 17.

καὶ τοῦ Κυρίου] 'and of the Lord,' tacit avoidance of any misunderstanding by means of the slightly climactic καὶ, see Hartung, *Partik.* καὶ, 5. 4, Vol. I. p. 145. This use of the particle, which is strictly in accordance with its supposed derivation [*tshi*, 'cumulare,' comp. Pott, *Etym. Forstsch.* Vol. II. p. 320], forms the sort of connecting link between its simply copulative and simply ascensive uses, and may perhaps be termed its *climactic* use; comp. Fritz. *on Mark*, i. 5, p. 11. For a brief analysis of the leading distinctions in the use of this particle, see notes on *Phil.* iv. 12. The exact manner in which the Thessalonians became imitators of their founders—and of the Lord, is defined in the concluding words of the verse, ἐν θλίψει πολλῆ μετὰ χαρᾶς Ην. ἀγλον: joy amid suffering and affliction is the 'tertium comparationis,' comp. Acts v. 41, Heb. x. 34. δεξάμενοι

χαρᾶς Πνεύματος ἀγίου, ὅτε γενέσθαι νῦν τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.

τὸν λόγον] ‘having received the word;’ temporal use of the participle (see notes on *Eph.* iv. 8, but in ed. 1 transpose ‘subsequent’ and ‘preceding’), marking here the contemporaneousness of the action with that of the finite verb: the predication of *manner* is given in the following words; comp. *Rom.* iv. 20. It is scarcely necessary to add that τὸν λόγον is here practically equivalent to τὸν λόγον τοῦ Κυρίου (ver. 8), τοῦ Θεοῦ (2 *Cor.* ii. 17), or τῆς διδασκαλίας (Eph. i. 13), and refers to the preaching of the *Gospel*, which was the λόγος, κατ’ ἔξοχήν; comp. *Luke* viii. 13, *Acts* xvii. 11. On the force of δεξαῖσθαι τὸν λόγον, and its probable distinction from παραλαβεῖν τ. λογ., see notes on ch. ii. 13.

Θλίψει πολλῆ] ‘much affliction.’ The affliction of the Thessalonians dated back as early as their first reception of the *Gospel* (see *Acts* xvii. 6), and, as this Epistle incidentally shows, continued both while the Apostle was with them (ch. ii. 14), and after he had left them (ch. iii. 2, 3).

χαρᾶς Πνεύματος] ‘joy of the *Spirit*,’ certainly not ‘læticiam de Spiritu,’ Fritz. (*Nova Opusc.* p. 271), still less χαρὰ πνευματική (Jowett), but ‘joy inspired by and emanating from the *Spirit*’ gen. of the *originating cause*; see notes on *Col.* i. 23. Between the two usual forms of the gen. of ablation, viz. (a) the stronger gen. of the *causa efficiens*, and (c) the weaker gen. *originis*, which forms the point of transition to the partitive genitive, it is perhaps not hypercritical in the N. T. to insert (b), a gen. of the *originating cause*, or, if the expression be permissible, the *originating agent*,—in which the two ideas of source and agency are blended and intermixed;

consider the exx. cited in Scheuerl. *Synt.* § 17. 1, p. 126. With the present case, which appears to fall under form (b),—the *Spirit* being not only an external giver, but an internal source of the χαρά—contrast on the one hand, 2 *Thess.* ii. 13, ἀγιασμὸς Πνεύματος, where the verbal in -μος suggests the form (a), and on the other, *Gal.* v. 22, δικαίωσις τοῦ Πνεύματος, where, if the gen. be not possessive, the image seems to suggest the weaker form (c). Such distinctions, which are not wholly without importance in the N. T., are really due as much to doctrinal, as to grammatical considerations; comp. Winer, *Gr.* § 30. 1, p. 167 sq.

7. ὅτε γεν. τύπον] ‘so that ye became an ensample.’ spiritual progress of the Thessal. converts; they were not only imitators of the example of their teachers, but themselves (regarded as a collective body; comp. Winer, *Gr.* § 27. 1, p. 157 note) an example to others. This could hardly apply to those who had received the *Gospel* before them (*οἱ προλαβόντες*, Chrys., Theoph.), for, as Lünemann observes, the church of Philippi was the only one in Europe which received the *Gospel* before that of Thessalonica; comp. ch. ii. 2, *Acts* xvi. 12 sq. The reading is very doubtful; the plural τύποις is well supported [ACFGKL; Boern., Syr. (*Philox.*) ; many Ff.], but seems so much more likely to have been changed from the singular than vice versa (Schott), that on the whole τύποι, though with less external authority [BD¹(D³E and 1 ms. read τύπος); 3 mss.; Clarom., Sangerm., Vulg., Syr., Aeth. (both), al., *Lachm.*, *Tisch.*], is here to be preferred.

πᾶσιν τοῖς πιστοῖς] ‘to all the believers,’

8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις

πιστεύοντας not having here a pure participial force, *τοῖς* ἢ *δη* *πιστεύοντας*, Chrys., but, as often in the N. T., coalescing with the article to form a substantive; see Winer, *Gr.* § 45. 7, p. 316. **Μακεδ.** καὶ Ἀχαΐᾳ] ‘*Macedonia and Achaea*,’ i.e. the whole of Greece; *Acts* xix. 21, *Rom.* xv. 26, comp. *2 Cor.* ix. 2. Macedonia was at first (B. C. 167) divided by the Romans into four provinces, but subsequently (B. C. 142) reunited into one, comprising all the northern portion of Greece. Achaea proper was united with Hellas and the rest of the Peloponnese (B. C. 142) in one province, and as the leading state at that time gave the name to the whole southern portion of Greece; see Winer, *RWB.* Vol. I. p. 16, and Vol. II. p. 44. The omission of *ἐν* before *τῇ* Ἀχαΐᾳ (*Rec.*) has against it all the uncial MSS. except K and L; see *Tisch.* *in loc.*

8. **ἀφ' ὑμῶν γάρ**] ‘*For from you.*’ proof and amplification of the preceding assertion. The preposition is here simply *local* (Alf.)—not ethical (‘*vobis efficientibus*,’ Storr; a very questionable paraphrase), nor both combined (Schott),—and marks the Thess. as the simple terminus a quo of the *ἐξηχεῖσθαι*. It may be observed that appy. in all cases in the N. T. where *ἀπὸ* is said to be equivalent to *ἐν*, the action implied in the verb is represented as emanating from, rather than wrought by the assumed agent; comp. *Luko* vi. 18 (*Lachm.*, *Tisch.*), *Jaines* i. 13, see Winer, *Gr.* § 47. b, p. 331, and notes on *Gal.* i. 1. **ἔξιχηται**] ‘*hath sounded forth;*’ an ἀπ. λεγόμ. in the N. T. (*Hesychius*, *ἔξιθηθεν ἔκηρύχθη*), but found in the LXX (*Joel* iii. 14, comp. *Ecclius*. xl. 13) and occasionally in later writers,

e.g. Polyb. *Hist.* xxx. 4. 7, *τὸ κύκνειον ἐξηχήσατες*. The word forcibly marks both the clear and the pervasive nature of the *λόγος τοῦ Κυρίου*; *ὡς ἐπὶ σάλπιγγος λαμπρὸν ἡχούσης καὶ ἐπὶ πολὺ φθανούσης*, Theoph.

ὁ λόγος τοῦ Κυρίου] ‘*the word of the Lord*,’ i.e. the Gospel (see above, ver. 6) as received by the Thess., not ‘*the report that it was received by them*’ (De W.), still less ‘*the message from the Lord*’ (Alf.),—both of which meanings seem needlessly artificial. The Gospel was received by them with such eager zeal, its words were so constantly in their mouths, and so wrought in their hearts, that it swelled as it were into a mighty trumpet-call that was heard of all men sounding forth from Thessalonica.

ἐν τῇ Μακ. καὶ Ἀχ.] Here the omission of the article and prep. before Ἀχαΐᾳ is not only permissible (on the ground that the previous more exact specification of each would preclude any misconception), but really grammatically exact: Macedonia and Achaea now form a whole in antithesis to all the rest of the world; comp. Winer, *Gr.* § 19. 4, p. 116 sq. The reading, however, is very doubtful: *Lachm.* inserts *ἐν τῇ* with strong external testimony [CDEFGKL; 30 mss.; *Vulg.*, *Clarom.*, *Syr.* (both), al.], but as the insertion of the *ἐν τῇ* would seem so much more likely to have been a conformation to ver. 7, than its omission to have been accidental, we retain the reading of *Tisch.*, though only with AB; majority of mss.; some Vv.; Chrys., *Theod.*, al. **δλλά τὸ παντὶ κ.τ.λ.**] There is some little difficulty in the exact connexion, as δλλά *ἐν κ.τ.λ.* seems clearly in immediate antithesis to *οὐ μόνον κ.τ.λ.* (opp. to

ἥμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν ἔχειν
ἥμᾶς λαλεῖν τινα⁹ αὐτοὶ γὰρ περὶ ἥμῶν ἀπαγγέλλουσιν

Lünem., who places a colon after *Kυριον*), but yet stands associated with a new nominative. The most simple explanation appears that of Rückert (*Loc. Paul. Expl. Jen. 1844*), according to which the Apostle is led by the desire of making a forcible climax into a disregard of the preceding nominative, and in fact puts a sentence in antithesis to *οὐ μόνον—Ἄχατα* instead of a simple local clause, *ἐν παντὶ τόπῳ*, or *ἐν διλφῷ τῷ κόσμῳ* (*Rom. i. 8*), as the strict logical connexion actually required. *Rec.* inserts *καὶ* after *ἀλλά*, but on decidedly insufficient authority—viz., CD^oEKL; *Vulg.*, *Æth.* (both), and several *Ff.* On the distinction between this latter form ('ubi prior notio, non per se, sed quatenus sola est, negatur') and *οὐ μόνον—ἀλλά* ('ubi posterior notio, ut gravior, in locum prioris substitutur, priore non plane sublato'), see the good note of Kühner on *Xenoph. Mem. I. 6. 2*, and correct accordingly in *Jelf, Gr. § 762. 1*; see also *Klotz, Devar. Vol. II. p. 8.* *τὸν πρὸς τὸν Θεόν*] 'which is toward God,' 'to God-ward,' *Auth.*: more exact definition of the *πίστις* by means of the repeated article; comp. *Tit. ii. 10*, notes on *Gal. iii. 26*, and *Winer, Gr. § 20. 1*, p. 119 sq. The less usual preposition *πρὸς* is here used with great propriety, as there is a tacit contrast to a previous faith, *πρὸς τὰ εἰδώλα* (see ver. 9), in which latter case the deeper *πίστις* (*els* (faith to and into,—surely not 'on,' *Alf.*) would seem theologically unsuitable. On the meaning of *πίστις πρὸς*, see notes on *Philem. 5*, and on the force of *πίστις* and *πιστεύειν* with different preps., *Reuss, Théol. Chrét. IV. 14*, *Vol. II. p. 129*, and notes on *1 Tim. i. 16*. *ἴελήλυθεν*] 'is gone forth': so, with

reference to a report, *Matth. ix. 26*, *Mark i. 28*, *Rom. x. 18*: Koch compares the Hebrew נִזְבֵּן, *Ezek. xvi. 14*. The currency of the report was probably much promoted by the commercial intercourse between Thess. and other cities, both in Greece and elsewhere; see Koch in *loc.*, and Wieseler, *Chronol.* p. 42, who suggests that Aquila and Priscilla, who had lately come from Rome (*Acts xviii. 2*), might have mentioned to the Apostle the prevalence of the report even in that more distant city. If this be so, the justice and truth of the Apostle's hyperbole is still more apparent; to be known in Rome was to be known everywhere: contrast *Baur, Paulus*, p. 484. *λαλεῖν τινα*] 'to speak anything,' sc. about your *πίστις*, or, as *Syr.* حَدَّثَ [de vobis]; *προσλαβεῖν ἥμᾶς ἡ φήμη καὶ παρ' ἀλλων ἀκούομεν ἀ λέγειν ἐθέλομεν*, *Theodoret.* On the difference between *λαλεῖν* and *λέγειν*, comp. notes on *Tit. ii. 1*. The fundamental distinction that *λαλεῖν* (*Hesych. φθέγγεσθαι*) points merely to sound and utterance, *λέγειν* to purport, is mainly observed in the N. T. with this exception, that *λαλεῖν* is sometimes used where *λέγειν* would appear more natural, but never vice versa; see esp. the good note of *Lücke on John viii. 43*. The position of *ἥμᾶς* after *ἔχειν* is supported by overwhelming uncial authority.

9. *αὐτοὶ*] 'they themselves,' i.e. the people in Macedonia and Achaia and elsewhere; a very intelligible 'construictio ad sensum'; see *Winer, Gr. § 22. 3*, p. 131, and notes on *Gal. ii. 2*. The interpr. of *Pelt*, 'sponte,' *αὐτομαθῶς*, is here artificial and unnecessary: *αὐτοὶ* stands in somewhat em-

ὅποίαν εἰσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ

phatic antithesis to the preceding *ὑμᾶς*; ‘we have no need to say anything about you, for *they* to whom otherwise we might have told it, themselves speak of it and spread it;’ *οὐ παραμένοντοι ἀκοῦσαι περὶ ὑμῶν ἀλλὰ τοὺς παρόντας καὶ τεθεαμένους τὰ ὑμέτερα κατορθώματα, οἱ μὴ παρόντες μηδὲ τεθεαμένοι παραλαμβάνοντος*, Chrys. *περὶ ἡμῶν*] ‘about us,’ scil. the Apostle and his helpers; not ‘de me et vobis simul,’ Zanch. (compare Lühnem., —well answered by Alf.), as the studied prominence of *περὶ ἡμῶν* and the real point of the clause are thus completely overlooked: instead of our telling about our own success, they do it for us; *ἀ γὰρ αὐτὸν ἔχοντι παρ’ ἡμῶν ἀκούειν, ταῦτα αὐτοὶ προλαβόντες λέγοντι*, Chrys. *διπολαν εἰσόδη*. *τοιχ. [what manner of entering in we had unto you.]* fuller explanation of the preceding *περὶ ἡμῶν*. The reference of the qualitative *διπολαν* to the dangers and sufferings undergone by St Paul and his followers in their first preaching at Thess. (Chrys., Theoph., Ecclm.) is rightly rejected by most modern commentators: the *ποιότης* is rather evinced in the power and confidence with which they preached, and serves to illustrate verse 5. *Εἰσοδος* has here no ethical meaning, ‘indolem nostram’ (Aeth.-Pol.; comp. Olsh.), but, as always in the N. T. (ch. ii. 1, Acts xiii. 24, Heb. x. 19, 2 Pet. i. 11), is simply local in its reference, ‘introitus,’ Vulg., Arm., ‘ingressus,’ Copt., ‘quomodo venimus ad vos,’ Aeth. (Platt): so too, inferentially, the Greek commentators, and after them most modern writers. The present *ἔχοντες* (Rec.) appy. rests only on the authority of cursive mss., and is rejected by all modern editors.

πῶς ἐπεστρέψατε] ‘how ye turned;’ illustration of ver. 6. The *πῶς* does not necessarily involve *εὐκόλως*, *μετὰ πολλῆς σφοδρότητος*, Chrys., ‘quātā facilitate,’ Calv., but simply points to the fact of *ἐπιστροφή* (Alf.), the clause not being modal, but objective; comp. Donalds, *Gr.* § 584. In the verb *ἐπιστρέψειν* the prep. does not *here* seem to mark regression (comp. on *Gal.* iv. 2), but simply *direction*: both meanings are lexically admissible (see Rost u. Palm, *Lex.* s. v., and s. v. *ἐπι*, o), but the second seems most in accordance with the context.

πρὸς τὸν Θεόν marks the conversion in its general, rather than its specifically Christian aspects, with reference to the former heathen and Gentile condition of the Thessalonians: if they had been Jews, the appropriate formula, as Olsh. well observes, would have been *πρὸς τὸν Κύριον*. On this and the following verse, a sound sermon will be found by Sherlock, *Serm.* LIII. Vol. III. p. 56 (ed. Hughes).

δουλεύειν κ.τ.λ.] ‘to serve the living and true God;’ infinitive of the purpose or intention, *εἰς τὸ δουλεύειν κ.τ.λ.*, Chrys.—a form of the final sentence (Donalds, *Gr.* § 606) not uncommon in St Paul’s Epp.; see 1 Cor. i. 17, Eph. i. 4, Col. i. 22. On the difference between this and the infin. with *ὥστε* (consecutive sentence), see notes on *Col.* l.c., and comp. Winer, *Gr.* § 44. 1 (ed. 6), but more fully, § 45. 3 (ed. 5). God has here the appropriate title of *ζῶν* (Acts xiv. 15), in contrast with the dead (Wisdom xiv. 29, 5, comp. Habak. ii. 9) and practically non-existent (1 Cor. viii. 4, see Meyer *in loc.*) gods of the heathen, —and that of *ἀληθεύς* (John xvii. 3, 1 John v. 20, comp. 2 Chron. xv. 3),

ἀληθινῷ, ἰο καὶ ἀναμένειν τὸν νίὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ὁνόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

Our entrance was not empty; we neither beguiled you nor were burdensome, but toiled bravely, and encouraged you both by actions and words.

in contrast to their false semblance (Gal. iv. 8) and ματαύτης (Μάτις Lev. xix. 4, xxvi. 1). On the omission of the art. with Θεός, comp. Winer, *Gr.* § 19. 1, p. 110.

ιο. ἀναμένειν] ‘to await;’ second great purpose involved in the ἐπιστροφή; hope of the nature here described, as Lünem. observes, involves and includes faith, and forms a suitable preparation for the allusions in the latter portion of the Epistle. If χαρὰ be said to be the key-note of the Ep. to the Phil. (iii. 1), ἐλπὶς may truly be termed that of the present Ep. The verb ἀναμένειν, an ἀπ. λεγόμ. in the N. T., does not here involve any reference to awaiting one who is to return (comp. Beng.), nor yet any specific notion of eagerness or joy (Flatt), but simply that of patience (‘erharren’, Winer) and confidence; the ἀνά having that modified intensive force (προσμένειν, Theod. [1 Tim. i. 3], περιμένειν, Theoph. [Acts i. 4]), which is so hard to convey without paraphrase; see esp. Winer, *de Verb. Comp.* III. p. 15, and comp. Rost u. Palm, *Lex.* s. v. ἀνά, E. b.

ἐκ τῶν οὐρανῶν belongs to ἀναμένειν, involving a slight, but perfectly intelligible, form of brachylogy, scil. ἐρχόμενον ἐκ τῶν οὐρ. ; comp. Winer, *Gr.* § 66. 2, p. 547.

δο γειρεν κ.τ.λ.] ‘whom He raised from the dead:’ relative-sentence placed emphatically before Ἰησοῦν as involving an ‘argumentum palmarium’ (Beng.) of His sonship; see Rom. i. 4, and comp. Pearson, *Creed*, Art. v. Vol. I. p. 313 (ed. Burton). The article before νεκρῶν is omitted by *Rec.* with

ACK; mss.; ΟΕc., but is supported by preponderating external evidence [BDEFGL; majority of mss.; Ff.], and by the probability of a conformatio to the more usual ἐγέρειν ἐκ νεκρῶν. ‘Ιησοῦν τὸν βούμ.] ‘Jesus who delivereth us.’ The present participle has not the force of an aor. (‘qui eripuit,’ Vulg., Arm.) or future part. (‘qui eripiet,’ Clarom., ‘qui liberabit,’ Copt.), but may serve (a) to mark the action as commenced and continuing (Vorst.), or (b) as ‘rem certo futuram’ (Schott), or, still more probably, (c) is associated with the article in a substantival character, ‘our deliverer,’ Alf.; see Winer, *Gr.* § 45. 7, p. 316.

τῆς ἐρχομένης] ‘which is coming;’ more specific definition of the ὀργή; εἴτε τὴν ἀνστασιν, λέγει καὶ τὴν ἀνταπόδοσιν, τὴν ἡμέραν ὀργῆς καλεῖ, ΟΕcum. The present participle has no future tinge, e. g. = μελλούσης (Olsh., Koch), but marks the certainty of the coming (Bernhardy, *Synt.* x. 2, p. 371), and hints at the enduring principles of the moral government of God; comp. Eph. v. 5, Col. iii. 6. The powerful term ὀργὴ is not merely synonymous with κόλασις or τιμωρία (Orig. *Cels.* iv. p. 211; comp. Lünem.), but implies definitely the holy anger of God against sin,—that anger which, deeply considered, only serves to evince His love; see esp. Müller, *Doctr. of Sin*, I. 2. 2, Vol. I. p. 265 (Clark).

CHAPTER II. 1. Αὐτὸι γάρ οἶδατε] ‘For ye yourselves know,’ explanatory confirmation of the first part of ch. i. 9, by an appeal to the knowledge and

εἰσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν, ² ἀλλὰ προπαθόντες καὶ ὑβρισθέντες καθὼς οἴδατε ἐν Φιλίπποις, ἐπαρρήσιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ

experience of his readers. In ch. i. 9, two distinct subjects are alluded to, (a) the power and confidence of the preachers, (b) the obedience and receptivity of the hearers, comp. Chrys. : the former is amplified in the present and 11 following verses, the latter in ver. 13—16. Τὰρ is thus certainly not resumptive, nor yet explicative, but what Hartung (*Partik. γάρ, § 2*) terms ‘argumentativ-explicativ,’ the *ἅρα* element of the particle referring to what had preceded (‘quasi pro re natā jam recte atque ordine hoc ita se habere dicitur,’ Klotz), the γὲ element adding an explanatory asseveration ; see esp. Klotz, *Derar.* Vol. II. p. 235. If the distinction of Hand (*Tarsell.* Vol. II. p. 375) be correct, ‘nam ipsi,’ Vulg., is here a judicious correction of ‘ipsi enim,’ Clarom. Ωτὶ οὐ κενῇ γέγ.] ‘that it was not empty,’ i.e. void of power and earnestness ; ‘non inanis, sed plena virtutis,’ Beng. In this form of the objective sentence,—by no means uncommon after verbs of ‘knowledge, perception, &c.,’ there is an idiomatic anticipation of the object, which serves to awaken the reader’s attention to the subsequent predictions ; see esp. Krüger, *Sprachl.* § 61. 6. 2. For other forms of the objective sentence, see Donalds, *Gr.* § 592. The exact meaning of *κενὴ* has been somewhat differently estimated : it can scarcely involve any ethical reference (‘deceitful,’ Hammond, *μῦθος ψευδεῖς καὶ ληποι,* (Ecum.), or any allusion to accompanying dangers (Theod., Theophyl.), or yet to the results of the *εἰσόδος* (De Wette 1), as these belong to the second part of ver. 9,—but, as *γέγονεν* and the

leading idea in the following words (*ἐπαρρήσης. ἐν τῷ Θεῷ κ. τ. λ.*) both suggest, to the essential character of the *εἰσόδος*, its fulness of power and purpose and reality ; οὐκ ἀνθρωπίνη οὐδὲ ἡ τυχόστα, Chrys. So rightly, De Wette 2, Lünen., and Alf.

2. ἀλλὰ introduces the antithesis to the preceding οὐ κενὴ γέγονεν ; see 1 Cor. xv. 10. προπαθ. καὶ ὑβρισθ.] ‘haring suffered previously and haring been injuriously treated,’ Acts xvi. 20, 21 sq. ; ‘id quod alias a predicando deterrere potuisset,’ Beng. It is doubtful whether the participle is here concessive (‘although we had, &c.,’ Lünen. ; see Plato, *Rep.* II. p. 376), or simply temporal. If καὶ (*Rer.*) were to be admitted in the text before the part., the former meaning would seem more probable, as in such cases the καὶ (though not = καὶ τε, De W.) serves to sharpen the antithesis involved in the concession (see Krieger, *Sprachl.* § 56. 13. 1 sq.); as, however, καὶ has no uncial authority, the simple participle seems here more naturally regarded as temporal ; comp. Xenoph. *Mem.* II. 2. 5. So Auth., and appy. Syr., Copt. The verb *πρωτοσχευ* is an ἀπ. λεγόμ. in the N. T., though not uncommon elsewhere (Thucyd. III. 67, Xenoph. *l. c.*, Plato, *l. c.*), and serves clearly to define the relation of time ; διπδ κινδύνων ἐκφύγοντες πάλιν εἰς ἐπέρρους κινδύνων ἐνεπέρομεν ; comp. Syr. and Aeth. (Platt). To this ὑβρισθ. gives an additional force and circumstantiality. ἐπαρρήσιασάμεθα] ‘we were bold of speech,’ so distinctly Aeth. (Pol., but not Platt). It seems more exact to retain this primary meaning ; for

εὐαγγελιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. ³ ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ,

3. οὐδέ (2nd)] So *Lachm.* with ABCD¹FG; 6 mss.; Copt. (*Tisch.* ed. 1). The reading is, however, very doubtful. *Tisch.* (ed. 2, 7) reads οὐτε with D³EJK; nearly all mss.; Chrys. (aliquoties), Theod. (οὐτε—οὐτε), Dam., al. (*Rec.*, *Alf.*), and with some plausibility, as οὐδὲ might be thought a correction for οὐτε, which, though unusual, is here deemed not indefensible (comp. *Schott*, *Alf.*): still, as this defence rests mainly on a doubtful use of ἐν, —as a recognition of the change of prepp. *might* have suggested a change from οὐδὲ to οὐτε nearly as probably as a non-recognition of it the converse, —and lastly, as the uncial authority *very* distinctly preponderates in favour of οὐδέ, we revert to the reading of *Tisch.* (ed. 1). So *Winer* (*Gr.* § 55. 6, p. 437), *Ols.*, *De W.*, *Lünem.*, *Koch*.

though παρῆστα has indisputably in the N. T. the derivative meaning of *confidence*, *boldness* (see on *Eph.* iii. 12), still, by comparing *Eph.* vi. 20, and *Acts* xxvi. 26 (a speech of St Paul's), the idea of bold *speech*, even though reiterated in λαλῆσαι, can scarcely be excluded. This παρῆστα was ἐν τῷ Θεῷ ἡμῶν; it was in *Him* (not exactly 'per Deum,' Schott 1), as the causal sphere and ground of its existence, that the παρῆσις was felt and manifested. On the particularizing ἡμῶν, see notes on *Philem.* 6, and on *Phil.* i. 3. **λαλῆσαι**]

'so as to speak;' explanatory infinitive, defining still more clearly the *oral* nature of the boldness; see *Winer*, *Gr.* § 44. 1, p. 285; so rightly *De W.*, *Meyer* (on *Eph.* vi. 20), and *Koch*, who, however, by his reference to *Winer*, *Gr.* p. 379 (ed. 5), confounds this use with that of the inf. with the art. τοῦ. *Lünem.*, *Alf.*, and others, far less plausibly, consider the inf. as a simple object-infin. after ἐπαρρήσ. The ancient Vv. here give no distinct opinion, except perhaps *Syr.* (*Philox.*), 'in fiducia (?) in Deo nostro, loqui, &c.', where the inf. seems clearly regarded as explanatory: so too (appy.) *Chrys.* **τὸ εὐαγγ. τοῦ Θεοῦ** 'the *Gospel of God*,' the *Gospel* which

cometh from *Him*, and of which *He* is the origin; gen. not of the object (*Chrys.* on *Rom.* i. 1), but of the *origin* or *originating cause*; see notes on ch. i. 6. On the various genitives associated with εὐαγγ., comp. *Reuss*, *Théol. Chrét.* iv. 8, Vol. II. p. 81.

ἐν πολλῷ ἀγῶνι] 'in much conflict,' not without emphasis: it was this fortitude amidst external dangers that peculiarly evinced that the εὐοδός οὐ κενή γέγονεν. It does not seem necessary here to refer ἀγῶν to any internal conflict (comp. on *Col.* ii. 1), but simply, in accordance with the context, to the *external* dangers by which they were surrounded; so *Theophyl.*, *Ecum.*: *Chrysost.* appears to unite both.

3. ἡ γὰρ παράκλ. ἡμῶν] 'for our exhortation,' explanatory confirmation (see on ver. 1) of ἐπαρρ. κ.τ.λ., especially of the concluding words; *οἱ πλανῶντες οὐκ εἰς κινδύνους ἐαυτοὺς ἐκδιδόσι*, *Ecum.*, compare *Chrys.* There is here, as *Bengel* acutely observes, an 'aetiology duplex,' the present γὰρ introducing a reference to the Apostle's regular habit, the second γὰρ (ver. 5) to that habit as specially evinced among the Thessalonians. The word παράκλησις here includes 'totum præconium evange-

⁹ ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ

licum' (Beng.), and approaches in meaning to διδαχή (Chrys.), or διδασκαλία (Theod.), from both of which, however, it is perhaps distinguishable, as directed more to the feelings than the understanding; comp. notes on 1 Tim. iv. 13. A good dissertation on παρακαλεῖν, παρδεληστις, and παρδελητος will be found in Knapp, *Scripta Var. Argum.* No. iv.; see esp. p. 134. οὐκ ἐκ πλάνης] 'is not of error,' not, 'grounded on,' Alf. 1, but, 'having its source in,' Alf. 2, the prep. retaining its usual and primary force of *origination from*; see notes on Gal. ii. 16, Winer, Gr. § 47. b, p. 329 (ed. 6). The verb to be supplied is not ἦν (Syr., ΑΕθ.), but ἔστιν (Copt.); as the Apostle is here referring to his general and habitual mode of preaching; see above.

Lastly, πλάνη is not transitive, 'impostura,' Beza, 'seducendi studium,' Grot. (comp. Theoph.), but, as appy. in nearly all passages in the N. T., in-

transitive, 'error,' Vulg., ~~πλάνη~~ [error] Syr., the context serving to show whether it is in the more abstract sense of 'mentis error' ('Irrthum'), as in Eph. iv. 14, or as here in the more general meaning of 'being deceived' (Irrwahn, delusion), whether by oneself or others; comp. Theod., οὐκ ἔστι τὰ παρ' ἡμῶν προσφερόμενα τῇ μυθολογίᾳ τῶν ποιητῶν, δὲ πολλοῦ μὲν φευδόντος πολλῆς δὲ ἀκολαστας ἐμπέλησται.

δκαδαρσίας] 'impurity,' almost 'impure motives,' not apparently with any reference to the unclean and licentious teaching of μηδῶν καὶ γονήτων, Theoph. (comp. Chrys.), but, as ἐν προφητείᾳ πλεονεξίας (ver. 5) seems to suggest, with reference to moral impurity, more especially as evinced

in covetousness (Olsh.) and desire of gain (Lünem., Alf.); comp. the term αἰσχροκερδής in ref. to Christian teachers, 1 Tim. iii. 8, Tit. i. 7, and the charges that appear to have been brought against the Apostle himself, 2 Cor. xi. 8 sq. οὐδὲ ἐν δόλῳ] 'nor in guile,' i.e. 'in any deliberate intention to deceive;' not so much with reference to 'the manner in which' (Alf.), as to the (ethical) sphere in which the παράδεληστις was found, and by which it was, as it were, environed; comp. 2 Cor. iv. 2, μὴ περιτατούντες ἐν πανούργᾳ μηδὲ δολούντες τὸν λόγων τοῦ Θεοῦ, a somewhat instructive parallel. The use of ἐν, especially with abstract or non-personal substantives, is always somewhat debateable in the N. T., and can only be fixed by the context; it sometimes liberates *towards* διδ., both with gen. (1 Pet. i. 5) and acc. (Matth. vi. 7), sometimes, towards μερίδ (Col. iv. 2, see notes), sometimes, but appy. very rarely, towards καρδ (Heb. iv. 11),—but is commonly best referred to the imaginary sphere in which the action takes place; see Winer, Gr. § 48. a, p. 345, and Rost u. Palm, *Lex. s.v.*, where this prep. is very fully discussed. On the reading of this passage, see crit. note, and on the most suitable transl. of οὐ—οὐδέ, notes to *Transl.*

4. καθὼς δεδοκιμ.] 'according as we have been approved;' οὐκ αὐτοχειροτόνητοι διδάσκαλοι καθεστήκαμεν, δὲλλ' ὑπὸ τοῦ Θεοῦ τὸ εὐαγγέλιον ἐπιστεύθημεν, Theod. Καθὼς (see on Gal. iii. 6) has here no argumentative force (Eph. i. 3, see notes), but stands in correlation to οὐτως, marking the measure or proportion existing between their approval by God to preach the Gospel, and their actual perform-

εὐαγγέλιον, οὐτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. ⁵ Οὔτε γάρ ποτε ἐν λόγῳ κολακείᾳ ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν

ance of the commission. The idea of a recognition of any worth on the part of God in the δεδοκιμασμένοι (Chrys., Theoph., Ecum.) is certainly here not necessarily involved in the word. Δοκιμάζειν is properly, (a) 'to put to the test' (Eph. v. 10, 1 Tim. iii. 10), thence, by an easy gradation, (b) 'to choose after testing,' which again passes insensibly into—(c) 'to approve of what is so tested:' comp. Rom. xiv. 22, 1 Cor. xvi. 3, and notes on *Phil.* i. 10. In the present case, the appended notice of the subject in respect of which the δοκιμαστα was exercised, seems clearly to limit the meaning to (b): ἐπειδὴ δοξεν αὐτῷ καὶ δοκιμασε πιστεύσαι ἡμῖν, Theod. πιστεύθιναι τῷ εὐαγγ.] 'to have the Gospel entrusted to us,' comp. 1 Tim. i. 11, Tit. i. 3: explanatory infinitive serving to define more nearly that to which the δοκιμαστα was directed, see Winer, *Gr.* § 44. 1, p. 285; compare Madvig, *Synt.* § 148. For remarks on, and exx. of the idiomatic construction of the accus. *rei* with πιστεύομαι and similar verbs, see Winer, *Gr.* § 32. 5, p. 204. ὡς ἀνθρ. ἀρέσκοντες] 'as busied in pleasing men;' the present tense having here its fullest force, and marking that which they were engaged in, were seeking to do; ἀρέσκειν θέλοντες, Theophyl.; see Scheuerl. *Synt.* § 31. 2, p. 313, and comp. notes on *Gal.* i. 10. The particle ὡς, as usual, serves to characterize the action, and to define the aspect in which the whole was to be regarded, 'not as striving to please men, but (as striving to please) God, &c.' comp. Bernhardy, *Synt.* VII. 2, p. 333, and notes on *Col.* iii.

23. τῷ δοκιμ. κ.τ.λ.] 'who proveth, trieth our hearts;' δοκιμ. here relapsing back to its primary meaning, see above. The plural ἡμῶν can here scarcely be referred otherwise than to St Paul and his fellow-preachers at Thessalonica: if the sentence had been general, it would have been omitted (Rom. viii. 27); if the reference were simply to St Paul, the plurals καρδίας and ψυχὰς (ver. 8) would seem wholly inappropriate. The insertion of the art. before Θεῷ (*Rec.*), though well attested [AD³EFGL], seems due to grammatical correction, and is rightly rejected by *Tisch.* and [*Lachm.*]

5. Οὔτε γάρ κ.τ.λ.] Confirmation of this general character of his and their apostolic teaching by a special appeal to the experience of his readers; comp. ver. 3.

ἐγενήθημεν
ἐν] 'did we take part in,' 'came we to share in,' scarcely 'were we found employed in,' Alf. (comp. Lünem.), as the more distinct passive meaning cannot safely be maintained; see notes on *Eph.* iii. 7. The Greek commentators (Chrys., Theoph.) paraphrase it simply by ἐκολακεύσαμεν; this however somewhat falls short of the idiomatic γιγνομαι ἐν, 'in aliquā re rēsor' (Matth. *Gr.* § 577. 5, Vol. II. p. 1004), and fails to mark the entrance into, and existence in the given thing or condition; see notes on 1 *Tim.* ii. 14.

λόγῳ κολακείᾳ] 'speech of flattery,' 'sermone adulationis,' Vulg., Syr., 'verbo adulationis,' Copt., 'blanditiis usi sumus in voce,' *Æth.* (Platt); λόγος having here its simple and proper meaning of 'speech,' 'teaching' (not coextensive with *Heb.* γέγονος,—a use

προφάσει πλεονεξίας, Θεὸς μάρτυς, ⁶ οὐτε ζητοῦντες

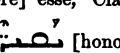
apparently not found in the N. T.), and *κολακεῖα* being a gen.—not of quality ('assentatorio,' Beza), nor of origin ('ex adulandi studio profecto,' Schott), but of the *substance* and *contents*; comp. 2 Cor. vi. 7, Eph. i. 13, al.; and see Scheuerl. *Synt.* § 12. 1, p. 182, Hartung, *Causa*, p. 21. The word *κολακεῖα* [possibly connected with *κλείειν*, Pott, *Etymol. Forsh.* Vol. I. p. 233, or with *κόλος*, *κλῶ* in sense of broken-spiritedness, *cringing*] is an *ἀπ. λεγόμ.* in the N. T., and is defined in *Pseud.-Plat. Def.* Vol. IX. p. 272 (ed. Bekk.), as *δυσλαλία ἡ πρὸς ἡδονὴν δεντοῦ βελτίστου*; comp. Theoph. *Charact.* 2. It serves here more specifically to illustrate the *ἐπ. δόλῳ* of ver. 3, and forms a natural transition to the next words, the essence of *κολακεῖα* being self-interest; *δὲ δὲ σπῶς ὠφελεῖ τις αὐτῷ γιγνηται εἰς χρηματα καὶ δσα διὰ χρημάτων, κόλαξ*, Aristotle, *Ethic. Nicom.* IV. 12 (ad fin.), comp. VIII. 9. *ἐν προφάσει πλεονεξίας*] 'in a *cloke* of *corretoūmēta*,' 'prætextu specioso quo *tegeremus avaritiam*,' Beng. The exact meaning of these words is not perfectly clear. *Πρόφασις* is not here 'occasio,' Vulg., Claroni., nor 'accusatio,' Hahn., nor even 'species,' Wolf, still less in otiose, Locsm. (Ols. p. 376), but has its simple and usual meaning of 'prætextus' (comp. Copt.; *ἸΔΙΑ* Syr. is somewhat indef.), while the gen. *πλεονεξίας* is a gen. *objecti* (comp. Scheuerl. *Synt.* § 17. 1, p. 126) serving to define that to which the *πρόφασις* was applied, and which it was intended to mask and conceal; comp. Xenoph. *Cyr.* II. 1. 25, *πρόφασις πλεονεξίας*, and see exx. in Rost u. Palm, *Lex. s. v.* (b), Vol. II. p. 1251. The Apostle and his companions used no *λόγος* which contained *κολακεῖα*, nor

any pretext which was intended to cloke their *πλεονεξία*. On the true meaning of *πλεονεξία*, see notes on *Eph.* iv. 19, and on its distinction from *φιλαργυρία*, Trench, *Synon.* § 24. *Θεὸς μάρτυς*] 'God is (our) witness,' strong confirmation of the declaration immediately preceding; comp. Rom. i. 9, Phil. i. 8. The Greek commentators pertinently remark, that, in what men could judge of, he appeals to his readers, but, in what they could not so distinctly recognise, he appeals to God; *ὅπερ ἦν δῆλον, αὐτούς καλεῖ μάρτυρας εἰς ἐκολακεύματαν ὑμεῖς οὐδαετε, φοστίν* *ὅπερ δὲ δῆλον ἦν, τὸ ἐν τρόπῳ (?) πλεονεξίας, Θεὸν καλεῖ μάρτυρα*, Chrys.

6. *οὐτε ζητοῦντες κ.τ.λ.*] 'neither seeking glory from men.' continued notice, on the negative side, of the characteristics of his own and his companions' ministry; *ζητοῦντες* being dependent on the preceding *ἐγενήθημεν*, and the clause serving to illustrate *οὐχ ὡς διθρ. ἀρέσκ.*, ver. 4. It is very difficult here to substantiate any real distinction between *ἐξ* and *ἀπό*. The assertion of Schott and Ols. that *ἐκ* refers to the immediate, *ἀπό* to the more remote origin is true (see on *Gal.* ii. 16), but here inapplicable: that of Lünem. and Alf.,—that *ἐκ* points to what is abstract and general, *ἀπό* to what is concreto and special,—is artificial and precarious. It would really seem more probable that they are here synonymous (Winer, *Gr.* 50. 2, p. 365), and that while in the first clause *ἐκ* might seem more idiomatic in immediate union with *ζητεῖν*, the disjunctive clauses into which it is expanded might admit and be lightened by the change to *ἀπό*. St Paul's love of propositional variation has often been noticed; comp. Winer, *Gr.* § 50. 6, p. 372,

ἐξ ἀνθρώπων δόξαν, οὕτε ἀφ' ὑμῶν οὕτε ἀπ' ἄλλων, δυνά-
μενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ⁷ ἀλλ' ἐγενήθημεν ἡπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ

notes on Gal. i. 1.

δυνάμενοι [οὐ βάρει εἶναι] 'though we could be of weight,' concessive participial clause subordinated to the preceding part. *ζητοῦντες*; comp. Krüger, *Sprachl.* § 56. 13. 1, Donalds. *Gr.* § 621. The meaning of these words is somewhat doubtful. Two interpretations deserve consideration: (a) 'oneri esse,' Vulg., *Ath.* (Copt. *baros*, uncertain), *βάρος* retaining its more simple meaning, and referring to the apostolic right of being sustained by converts (Theod.); comp. *ἐπιβαρῆσαι*, ver. 9, 2 Thess. iii. 8, *κατεβάρησα*, 2 Cor. xii. 16, and the converse, *ἀβαρῆ ἐτήρησα*, 2 Cor. xi. 9: (b) 'in gravitate [honore] esse,' Clarom., and appy. Syr.  [honora-
biles; see Schaaf, *Lex.* s. v.], *βάρος* having its derivative sense of 'weight,' 'authority,' comp. Diod. Sic. iv. 61, *τὸ βάρος τῆς πόλεως* (*τὴν ισχὺν*, Suid.), esp. xvi. 8 (where it is associated with *δξιωμα*), and somewhat similarly Polyb. *Hist.* iv. 32. 7, xxx. 15. 1: see esp. Suidas, s. v. Of these (a) is plausible on account of *ἐπιβαρ.*, ver. 9: as, however, the concessive clause is closely appended to one in which *δόξα* is the prevalent notion, and as the reference to *ἡπιότης* serves to enhance the same idea by contrast, it seems more exegetically correct, and more in harmony with the immediate context to adopt (b); so Chrys., *πολλῆς ἀπολαύσαι τιμῆς*, and less decidedly, Theophyl. and Ecum. **ὡς Χρ. ἀπόστολοι**] 'as Christ's Apostles,' the (possessive) gen. marking, with slight emphasis, whose ministers they were (see on *Eph.* i. 1, *Col.* i. 1), and the term *ἀπόστολοι* receiving its more extended sense (see

on Gal. i. 1), and including Silvanus and Timothy. De Wette, Koch, al., refer the plural solely to St Paul, but without sufficient reason. Though a reference to the Apostle's coadjutors must not, perhaps, be strongly pressed in every case where the plural occurs, yet, in the present passage, *καρδίας*, ver. 4, and *ψυχάς*, ver. 8, seem distinctly to favour the more extended application.

7. **ἀλλ' ἐγενήθημεν**] Statement, on the positive side, of the behaviour of the Apostle and his helpers, the *ἄλλα* introducing an antithesis, not merely to the last clause, but to the whole of the preceding verse: they did not seek *δόξαν* as *διδόσκαλοι*, but, what was very different (see Klotz, *Derar.* Vol. II. p. 2), evinced the affection of a parent; *οὐ βάρυ οὐδὲ κόμπον ἔχον ἀπεδειξμέθα*, Chrys.

ἡπιοι] 'gentle.' *α δι λεγόμ.* in the N. T., here and 2 Tim. ii. 24. The epithet is similarly applied to a father (Hom. *Od.* II. 47), to a ruler (Herod. III. 89), to the gods (Eur. *Androm.* 741), as marking 'animi lenitatem in aliis ferebant' (Tittm.), and pointing to an outward exhibition of an inward *πράτης*: comp. *Etym. M.*, *ἡπιος*: *δὲ ἐν λαγῳ πάντα ποιῶν καὶ μὴ πάθει, ἐκ μεταλήψεως δὲ καὶ διὰ λαγον προσηνῆς καὶ πρᾶος* (where, however, the derivation seems too much pressed), see Tittm. *Synon.* I. p. 140, and notes on 2 Tim. l. c. The reading is doubtful: *νήπιοι* is well supported [Lachm. with BC¹D¹FG; mss.; Vulg., Clarom., Copt., *Ath.* (both), al.], but as a repetition of the N. owing to the somewhat common use of *νήπιος* in St Paul's Epp., is more probable than that of an omis-

έαυτῆς τέκνα, ⁸ οὗτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μετα-

sion, and as *μῆτις* marks both the sense and metaphor, we seem fully justified in adopting *μῆτις*, with AC²D³EKL; great majority of mss.; Sah., Basm., Syr. (both). So *Tisch.*, and the majority of recent editors.

ἐν μέσῳ [‘in the midst of you;’ scarcely, by an anticipation of the image, ‘sicut gallina pullis circumdata,’ Beng.,—but, with a hint at the absence of all assumption of authority, ‘as one of yourselves,’ ‘ut aequales idque cum omnibus,’ Zanch.; ὡς ἀντὶ τις, ἐξ ὑμῶν, οὐχὶ τὴν ἀνω λαβόντες λῆξε, Chrys.

ὡς ἀντὶ τροφὸς κ.τ.λ.] ‘as a nurse (nursing mother) doth cherish her own children;’ the particle ὡς having here not a temporal, but simply a comparative force (Klotz,

Derar. Vol. II. p. 757)  [sicut]

Syr., ‘tanquam si,’ Vulg., Clarom., ‘sicut,’ Copt., *Aeth.*,—and combining with *έαν* and the *pres.* subj. in marking the habitus or, perhaps rather, continuance of the objectively-possible event; see Winer, *Gr.* 42. 3. b, p. 274, and comp. Herm. *de Part. dv.* p. 275, Green, *Gr.* p. 57 sq. For exx. of somewhat similar usages of *τροφός*, see the list collected by Loesner, *Obs.* p. 377, and on the meaning of *θελπεων* [fostering warmth of the breast, comp. *Deut.* xxii. 6], see Krebs, *Obs.* p. 345, and notes on *Eph.* v. 29. The tenderness conveyed in the *τὰ έαυτῆς τέκνα* should not be overlooked; *τὴν φιλοστρογλαναίνοντας*, Theoph.

The present clause must not be separated by a colon (Litinem.), but regarded both as an illustration of the preceding words, and as the protasis to the following, *οὗτως διειρόμενοι ὑμῶν εὐδοκοῦμεν*, ver. 8.

8. *διειρόμενοι* ‘earnestly, affectionately desiring you,’ ‘having a fond af-

fection for you,’ *ἐπιθυμοῦντες*, Hesych., Photius (*Lex.* p. 242). This form, though not found in the current lexicons (Rost u. Palm not excepted), is supported by all the uncial, and more than 30 cursive mss., and rightly retained by *Lachm.*, *Tisch.*, and most modern commentators. It is not compounded of *διεῖν* and *εἰρένει* (Theoph., Phot.), but is either, (a) a form of the shorter *μειρομαι* (comp. *δύρομαι*, *δδρομαι*), Winer, *Gr.* § 16. 4, p. 92, or (b) a late and perhaps coarsely-strengthened form of the more usual *μειρομαι*, comp. Fritz. 1, on *Mark*, p. 792. As it seems probable that *μειρομαι* (Nicander, *Theriaca*, 402) is not an independent verb, but only an apocopated form of *ιμειρομαι*, ‘metri causā’ (see Rost u. Palm, *Lex.* s. v. *μειρομ.*), it seems safer to adopt (b), and to consider *διειρομαι*, a corrupted and perhaps strengthened form of the more usual verb.

οὗτως—εὐδοκ.] ‘So—had we good will;’ the *οὗτως* being connected, not with the participle, but with the finite verb. The verb *εὐδοκ.* is here not present, ‘cupimus,’ Clarom., but imperf., ‘cupide volebamus,’ Vulg. (comp. Copt., *an-temat*), the past tenses being commonly found in the N. T. with the more Attic *εὐ* (comp. Lobeck, *Phrym.* p. 140, 456), not with *ηὐ* as B here, and a few MSS. elsewhere, 1 Cor. x. 5 [ABC], Col. i. 19 [ADE], al. The verb *εὐδοκ.* is only found in writers after the time of Alexander (see Sturz, *de Dial. Mace.* p. 167), and appears commonly used in N. T., not as a mere equivalent for *δοκέω* (comp. Koch), but, as conveying the idea either of the ‘*propensa voluntas*’ (Fritz.), or of the free, unconditioned, and gracious will (Luke xii. 22, Gal. i. 15, comp. 1 Thess. iii. 1) of the subject; comp. notes on *Eph.* i. 5,

δοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.
⁹ μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν

and esp. see Fritz. on *Rom.* x. 1, Vol. II. p. 369 sq. For a notice of the constructions of εὐδοκ. in the N.T., see notes on *Col.* i. 19.

μεταδοῦναι] 'to impart,' properly and specially in connexion with τὸ εὐαγγ., but also, by a very intelligible zeugma, with τὰς ἑαυτῶν ψυχάς, the compound verb being in the latter case understood in its simple form; comp. δοῦναι τὴν ψυχὴν, *Mark* x. 45. The use of μεταδιδόναι with a dat. and acc., though less usual than with a dat. and gen. (Jelf, *Gr.* § 535), is not without example, especially when the partitive notion is by the context inadmissible; see Krüger, *Sprachl.* § 47.

15. **δλλὰ καὶ κ.τ.λ.**] 'but even our own souls,' 'nostras animas,' Clarom.; not with any Hebraistic tinge (= יְנוּשֵׁת נִזְמָן) 'nosmet ipsos' (Koppe), nor even merely 'nostras vitas,' but perhaps with a faint reference to the deeper meaning of ψυχή, as pointing to the centre of the personality (Olshaus. *Opusc.* p. 154, Beck, *Seelenl.* § 1), our lives and souls (Fell), our very existences, and all things pertaining to them. On the plural, see above on ver. 4, and on the use of ἑαυτῶν with an included reference to the third person, Winer, *Gr.* § 22. 5, p. 136. The force of the strong antithesis οὐ μόνον—δλλὰ καὶ is noticed on ch. i. 8. **Σιώτι δγατ. ἡμῖν δγεν.**] 'because ye became very dear (beloved) to us;' surely here with no reference to the Agent by whom they were made so (Alf.), but simply to their having become so, owing to their eager and earnest reception of the apostolic message; see on ch. i. 5. On the pronominal conjunction διότι, here used in its slightly

modified sense of διὰ τοῦτο δτι (eo quod), 'quoniam,' Vulg., 'quia.' Clarom., see Fritz. on *Rom.* i. 19, Vol. I. p. 58, but correct the very doubtful statement (endorsed by Koch) that διότι is there equivalent to γάρ or 'nam,' see Meyer *in loc.* The reading ἐγενήθ. is supported by all the uncial MSS. except K (γεγένηθε); the latter reading may have been a correction to harmonize the clause with the supposed present εὐδοκ.

9. **μνημονεύετε γάρ]** 'For ye remember;' confirmation of the main declaration of ver. 8, (μετα)δοῦναι τὰς ἑαυτῶν ψυχάς, not of the more remote ἡποιοὶ ἐγενήθητε (comp. Olsh.), still less of the subordinate causal member διότι κ.τ.λ. (Lünem.; comp. Just., Alf.), —a doubtful reference of γάρ appy. suggested by an undue limitation of the term ψυχάς, and, still more, by finding no allusion in the present verse to actual dangers. This, however, is not necessary: the Apostle and his followers practically gave up their existences to their converts, when they spent night and day in toil rather than be a burden to any of them.

τὸν κόπον καὶ τὸν μόχθον] 'our toil and our travail,' the article being repeated to give emphasis to the enumeration, and to enhance the climax; comp. Winer, *Gr.* § 19. 5, p. 117. The words κόπος and μόχθος are again found in connexion in 2^oThess. iii. 8, and 2 Cor. xi. 27: the former perhaps marks the toil on the side of the suffering it involves (see on 1 Tim. iv. 10), the latter, as derivation seems to suggest [connected with μέγις, and perhaps allied to μέγας, see Pott, *Etym. Forstch.* Vol. I. p. 283], on the

μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. ἱο ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁσίως καὶ

side of the *magnitude* of the obstacles it has to overcome: the connexion of *μόχθος* with *ἄχθος* (Koch, Rost u. Palm, *Lex.* s. v.) seems philologically doubtful; comp. Pott, *l. c.* No. 373. *νυκτὸς καὶ ἡμ. ἐργαζ.*] ‘*labouring night and day;*’ modal participle clause defining the circumstances under which the *κήρυγμα* was delivered. On the (secondary) predication of time, *νυκτὸς καὶ ἡμέρας*, and on the strict grammatical force of the gen. as pointing to some indefinite point of the continuous time expressed by the subst. (contrast 2 Thess. iii. 8), see notes on 1 Tim. v. 5. There is perhaps some emphasis in the collocation of the whole expression, but appy. none in that of *νυκτὸς* (Alf.), as St Paul always adopts this order; see further on 1 Tim. *l. c.*, and comp. Lobeck, *Paralipom.* p. 62 sq.

The addition of *γὰρ* after *νυκτὸς* [*Rec.* with D³EKL; mss.; Chrys. (*Text.*), Theod.], though partially defended by De W., seems to have been an insertion ‘*nexus causa*,’ and is rightly rejected by most modern editors.

ἐργαζόμενοι has here a special reference to the manual labour (Schott) of the Apostle and his associates; comp. Acts xviii. 3. In 1 Cor. iv. 12 (comp. Eph. iv. 28) the verb is enhanced by the addition *τὰς χερσὺν*.

πρὸς τὸ μὴ ἐπιβ.] ‘*with a view of not being burdensome to any of you;*’ object contemplated in the *νυκτὸς καὶ ἡμ. ἐργαζ.* On this use of *πρὸς*, comp. Winer, *Gr.* § 44. 6, p. 295 (ed. 6), and on its possible distinction from *εἰς*, comp. notes on Eph. iv. 12, and on Tit. i. 2. The late form *ἐπιβαρεῖν* (2 Cor. ii. 5, 2 Thess. iii. 8, comp.

Dion. *Halic.* iv. 9, viii. 73) is nearly, but not quite equivalent in meaning to *καταβαρεῖν* (2 Cor. xii. 16), the prep. in the former case being mainly directive (onus imponere), in the latter mainly intensive; comp. *ἐπιβαρύνειν*, Exod. xxi. 30. The inference of Chrys., Theoph. that the Thessalonians were *ἐν πενίᾳ*, is very questionable; consider Acts xvii. 4, *γυναικῶν τε τῶν πρώτων οὐκ δλήγαται*, and comp. Baumgarten, *Acts*, Vol. II. p. 208 sq. (Clark). *ἐκηρύξ. εἰς ὑμᾶς*] ‘*we preached unto you;*’  Syr., *Aeth.*; not ‘*in vobis,’ Vulg.*, Clarom., Copt., the preposition being not equivalent to *ἐν*, but indicative of the direction, so to say, which the *κήρυγμα* took; see Matth. *Gr.* § 578. b. It is singular that Winer (*Gr.* p. 191, ed. 6) should have been induced merely by the plural to adopt the less probable translation ‘*unter,*’ especially as in ed. 5 (p. 241) he has added the more exact rendering, ‘*Botschaft an die Völker gebracht;*’ comp. Mark xiii. 10, Luke xxiv. 47, 1 Pet. i. 25.

10. *ὑμεῖς μάρτ. καὶ ὁ Θεός*] ‘*Ye are witnesses, and God.*’ statement in a collected form of what had previously been expanded into particulars. As the summary involves what could not be adequately judged of by man, the Apostle subjoins an appeal to God; *τοῦ δὲ Θεοῦ τὴν μαρτυρίαν προστέθεικεν.* *ἐπειδὴ τοῖς ἀνθρώποις δῆλα τὰ δρώμενα μόνα, τῷ δὲ Θεῷ καὶ τὰ τοὺς ἀνθρώπους λαυθανόμενα, Theod.*

ὡς δεσμῶς κ.τ.λ.] ‘*how holily and righteously and blamelessly we behaved to you that believe;*’ characteristics of the behaviour of the Apostle and his

δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,
καθάπερ οἴδατε, ὡς ἔνα ἔκαστον ὑμῶν, ὡς πατὴρ τέκνα

associates, the adverbs *ὅστις κ.τ.λ.* not being merely adjectival, but serving as secondary predicates (Donalds. *Gr.* § 436 sq.) to define the form and manner of the 'comparatum esse' involved in *γιγνεσθαι*; see Winer, *Gr.* § 54. 2, p. 341, Krüger, *Sprachl.* § 62. 2. 3. The adverbs are grouped together somewhat cumulatively, to express, both on the positive and negative side, the complete faithfulness of the ministry. The ordinary distinction between the two former (*περὶ μὲν ἀνθρώπους τὰ προσήκοντα πράττων δικαὶον πράττοι, περὶ δὲ Θεούς διστινθεῖν*, Plato, *Gorg.* p. 507 B; comp. Chariton, I. 10), urged *here* with some plausibility (Theoph., Alf., al.) on account of the preceding *ὑμεῖς καὶ ὁ Θεός*, is still always precarious in the N. T.; see notes on *Eph.* iv. 24, *Tit.* i. 8. Perhaps it is safer to say that *ὅστις* and *δικαῖως* form on the positive side a compound idea of holy purity and righteousness, whether towards God or towards men, while *ἀμέμπτως* states on the negative side the general blamelessness in both aspects and relations. To refer *ἀμέμπτως* to themselves (Beng.), or to regard it as merely the negative reiteration of *δικαῖως* in ref. to men (Olsh.), seems too restrictive; comp. Luke i. 6.

ὑμῖν τοῖς πιστεύουσιν] 'to you that believe;' objects in whose interest the behaviour was shown; dative of *interest*, see Krüger, *Sprachl.* § 48. 4. Lüinem. and Alf., following Ecum. and Theoph., and swayed by the position of the words and *supposed* passive force of *ἐγενήθη*, regard *ὑμῖν* as a dat. *judicii*; comp. Winer, *Gr.* § 31. 3. b, p. 245 (ed. 5,—omitted in ed. 6). This, however, seems very doubtful; the Apostle would scarcely have appealed

to God in ref. to the judgment of the Thessalonians; nor would an allusion to their estimate of a former line of conduct have been so pertinent as one to their consciousness that they were the interested objects of it. The addition *τοῖς πιστ.* is not otiose (Jowett), nor suggestive of different relations with unbelievers (comp. Theoph.), but enhances the appeal to the conduct towards the Thess., by showing that their spiritual state was such as would naturally evoke it.

καθάπερ οἴδατε] 'even as ye know,' confirmatory appeal to the individual experience of his hearers; the general *ὅστις*, *δικαίωσιν*, and *ἀμεμφία* of the Apostle and his companions was verified by its strict accordance (*καθάπερ*) with what was observable in special cases. The genuine and expressive form *καθάπερ* (*καθά* marking the comparison, *περ* the latitude of the application, 'ambitum rei majorem vel quamvis maximum,' Klotz, *Devar.* Vol. II. p. 722) is only used in the N. T. by St Paul (10 or 11 times), and by the author of the Ep. to the Hebrews (ch. iv. 2, v. 4 [Rec.]), the later *καθώς* (see on *Gal.* iii. 6) being greatly the predominant form. The simple *καθά* only occurs once, Matth. xxvii. 10. ἔνα ἔκαστον]

'as regards each one of you,' 'unumquemque, nemine omisso,' Schott; accus. governed by the participles, and put prominently forward to mark the individualizing reference of the acts; *βαβαλ*, *ἐν τοσούτῳ πλήθει μηδένα παραλιπεῖν*, Chrys. The collective *ὑμᾶς* follows, as serving still more clearly to define that all were included: it is thus not so much a mere pleonastic repetition of the pronoun (Col. ii. 13, comp. Bernhardy, *Synt.* p. 275), as a

έαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι ¹² καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν έαυτοῦ βασιλείαν καὶ δόξαν.

defining and supplementary accus., somewhat allied to the use of that case in the *σχῆμα καθ' θλον καὶ μέρος*, Jelf, *Gr.* § 584. ὡς πατήρ] Appropriate change from the image of a mother (ver. 7) to that of a father; the reference not being here to the tenderness of the love, but to its manifestation in instruction and education. The remark of Theoph. (suggested by Chrys.), *ἄνω μὲν οὖν τροφῷ έαυτὸν ἀπείκασεν νῦν δὲ πατρὶ, τὴν ἀγάπην δεικνύων, καὶ τὴν προστασίαν*, is thus not wholly appropriate.

παρακαλ. *ὑμᾶς καὶ παραμυθ.*] ‘exhorting you and encouraging you;’ more exact specification of the behaviour previously described. The participles are certainly not directly (Copt.), nor even indirectly (by an assumed omission of *ημεν*, Beza, al.) equivalent to finite verbs, but are either (a) dependent on *ἐγενήθησεν* supplied from the preceding clause (Lünem., Alf.), or (b) are used *διακολούθως*, as modal clauses to a finite verb (= *ἐγενήθ. ὑμῖν*) that has been omitted, but is readily suggested by the context; ‘ye know how we did so, exhorting you, &c.;’ so appy. Theod., *ταῦτα δὲ ἐπολούν προτρέπων* κ. τ. λ., and probably Vulg., Goth., which simply retain the participle. Between (a) and (b) the difference is practically not great; in the former case the participles form part of the primary, in the latter of the modal and secondary predication: (b), however, seems preferable, both from the special consideration that thus the secondary predication of manner in ver. 10 find a parallelism in ver. 11, and from the general consideration that these participial anacolutha are common in St

Paul’s Epp.: comp. 2 Cor. vii. 5, and Winer, *Gr.* § 45. 6, p. 313. The verb *παραμυθ.* seems here to imply not so much direct ‘consolation’ (John xi.

31), comp. Syr. حَمْلَةٌ [loquentes in cordibus vestris], Copt., Æth., as ‘encouragement,’ yet not specially to meet dangers bravely (Ecum.), but, as the context suggests, — to perform generally their duties as Christians.

12. **μαρτυρόμενοι**] ‘charging,’ ‘conjuring,’ ‘quasi testibus adhibitis’ (comp. Eph. iv. 17), — not however = *διαμαρτυρόμ.* (De Wette, Lünem.), which is obviously a stronger form; see notes on 1 Tim. v. 12. This sense of *μαρτυρ.* is abundantly confirmed by the use of the verb not only in later (*Polyb. Hist.* XIII. 8. 6), but even in earlier writers, e. g. Thucyd. vi. 80, *δέμεσθα δὲ καὶ μαρτυρόμεθα*, and VIII. 53, *μαρτυρομένων καὶ ἐπιθεαζόντων* (Goëll.), — and is similar to, though not, as the context shows, perfectly identical with (Koch) its use in Gal. v. 3; Eph. iv. 17, where it approaches more nearly to *μαρτυροῦματ*; see notes in locc. The reading is slightly doubtful: *Rec.*, *Lachm.*, read *μαρτυρούμ.* with D¹FG; most mss.; Theod., Theoph., al., but as the external evidence in favour of *μαρτυρόμ.* [BD² (appy.) D³KL; 30 mss.; Chrys., Ec.] is more than of equal weight, and as *μαρτυρεῖσθαι* is always used passively in St Paul’s Epp., we adopt *μαρτυρόμ.* with *Tisch.* and the majority of modern critics; see Rinck, *Lucubr. Crit.* p. 91. *εἰς τὸ περιπατ. ὑμᾶς*] ‘that ye should walk worthy,’ Col. i. 10; dependent on the preceding participles, and indi-

We thank God that ye received our preaching.
Ye suffered from your own people as we did from the Jews.

13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν

13. Διὰ τοῦτο] So *Rec.* with DEFGKL; appy. all mss.; Syr., Vulg., Clarom., Goth., *Æth.* (both); Chrys., Theod., Theoph., *Ecum.* (*De W.*, *Lünem.*, *Wordew.*), *Tisch.* and *Lachm.* prefix *καὶ* with AB; Copt., Syr. (*Philox.*); Theod. (ms. B), Ambrosiaster (*Alf.*),—but certainly not on sufficient authority, especially as it is by no means unreasonable to suppose that the *καὶ* was prefixed to help out the difficulty of connexion.

cating not merely the subject (*Lünem.*) or direction (*Alf.*), but, as *εἰς τὸ* with the infin. nearly always indicates, the *purpose* of the foregoing exhortation and appeal: comp. Chrys., who paraphrases by *τὸν* with the subj., and contrast Theod., who paraphrases with a simple infin. The form *εἰς τὸ* with the infin. is commonly used by St Paul simply to denote the *purpose* (comp. Winer, *Gr.* § 44. 6, p. 295, Meyer, *on Rom.* i. 20, note), and probably in no instance is simply indicative of *result* (ecclastic); still, as perhaps in the present case, there appear to be several passages in which the purpose is so far blended with the subject of the prayer, entreaty, &c., or the issues of the action, that it may not be improper to recognise a secondary and weakened force in ref. to purpose, analogous to that in the parallel use of *τὸν*; comp. *on Eph.* i. 17. The present *περιτταῖν* is rightly adopted by most modern editors on preponderant uncial authority [ABD'FG; many mss.].

τοῦ καλοῦντος] ‘*who is calling*,’ not *καλέσαντος*, as in *Gal.* i. 6, and here in A and 8 mss.: the calling was still continuing as relating to something which, in its fullest realization, was future. It has been before observed that in St Paul’s Epistles, the gracious work of calling is always ascribed to the Father; comp. notes *on Gal.* l. c., Reuss, *Theol. Chrét.* iv. 15, p. 144 sq., Usteri, *Lehrb.* II. 2. 3, p. 269 sq. On the ‘*vocatio externa*’ and ‘*interna*,’ see

the good distinctions of Jackson, *Creed*, XII. 7. 1, 2. *βασιλεῖαν καὶ δόξαν*] ‘*kingdom and glory*,’ not an *ἐν διὰ διὸν* for *βασιλεία θύδοξος* (Olsh.), but, as all the Vv. rightly maintain (Syr., Copt., *Æth.* even repeat the pronoun), two separate substantives, the common article being accounted for by the inserted genitive; see Winer, *Gr.* § 19. 4. d, p. 116. The *βασιλεία τοῦ Θεοῦ* is the kingdom of His Son, the *βασιλεία τῶν οὐρανῶν* (Chrys.), of which even while here on earth the true Christian is a subject, but the full privileges and blessedness of which are to be enjoyed hereafter; comp. Reuss, *Theol. Chrét.* IV. 22, Vol. II. p. 244 sq., and the long treatise of Bauer (C. G.) in *Comment. Theol.* Part II. p. 107—172. The *δόξα* to which He calls us is His own eternal glory, of which all the true members of the Messianic kingdom shall be partakers; comp. *Rom.* v. 2, and see Reuss, l. c., p. 253, Usteri, *Lehrb.* II. 2. B, p. 351.

13. Διὰ τοῦτο] ‘*For this cause*;’ as we have displayed this zeal and earnestness, we thank God that ye received our message in an accordant spirit. The exact reference of these words is somewhat doubtful. Schott and others refer the words to the ‘*effictum admonitionis*’ implied in *εἰς τὸ περιπ. κ.τ.λ.* (comp. Jowett); *De W.*, al., to the purpose and object of the preaching which the same words seem to imply, but thus introduce a greater

τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ'

or less amount of tautology which it seems impossible to explain away. It would seem then, as Lünem. correctly observes, that we can only logically refer them (*a*) to the *specific* declaration involved in the clause immediately preceding, scil. ὅτι καλεῖ ὑμᾶς ὁ Θεὸς εἰς κ.τ.λ., Olsh., Lünem., Alf.; or (*b*) to the *general* subject of the preceding verses,—the earnestness and zeal of the Apostle and his associates. Of these (*a*) deserves consideration, but is open to the grave objection that thus διὰ τοῦτο is made to refer to a mere appended clause rather than, as usual, to the tenor of the whole preceding sentence. We therefore with (as it would seem) the Greek expositors, adopt (*b*); οὐκ ἔστι εἰπεῖν ὅτι ἡμεῖς μὲν πάντα ἀμέμπτως πράττομεν, ὑμεῖς δὲ ἀνάξια τῆς ἡμετέρας ἀναστροφῆς ἐποιήσατε, Chrys.

καὶ ἡμεῖς] 'we also,' not, as Alf. and Lünem., 'we, as well as πάντες of πιστεύοντες' (ch. i. 7),—a reference far too remote,—but, 'we, as well as you who have so much to be thankful for:' the καὶ involving some degree of *contrast* (see on *Phil.* iv. 12), and delicately marking the correspondences of the feeling between *οἱ περὶ τὸν Παῦλον* and the twice repeated ἡμεῖς in the preceding verse; see esp. notes on *Eph.* i. 15. De W. and Koch (so also Auth.) refer καὶ to διὰ τοῦτο,—a connexion decidedly at variance with the usage of the particle in demonstrative clauses, but involving a less error than the counter-assertion of Lünem., that we should then expect διὰ καὶ τοῦτο: such collocations are very rare; see on *Phil.* iv. 3, and comp. Hartung, *Partik.* καὶ, 4. 3, Vol. I. p. 143. εὐχαριστοῦμεν τῷ Θεῷ] 'we give thanks to God.' On the meaning and usages of εὐχαρ. see

notes on *Phil.* i. 3, and esp. on *Col.* i. 12.

ὅτι παραλαβόντες κ.τ.λ.] 'that when ye received;' objective sentence (Donalds, *Gr.* § 584 sq.) defining the matter and grounds of the εὐχαριστία. The participle is here temporal, and specifies the more external act that was either contemporaneous with, or rather, immediately prior to, the more internal δέκασθε; comp. on *Eph.* iv. 8, but transpose 'subsequent to' and 'preceding.' The distinction between παραλαμβάνειν and δέκεσθαι, stated by Lünem. and Koch, viz., that παραλαμβάνειν points rather to an *objective* (*Gal.* i. 12, see notes), δέκεσθαι to a *subjective reception* (*2 Cor.* viii. 17), seems substantially correct, but must be applied with caution; see on *Col.* ii. 6.

λόγον ἀκοῆς] 'the word of hearing,' i.e. 'the word which was heard,' or 'the word of preaching,' ἀκοή being used in its prevailing (N.T.) passive sense (see on *Gal.* iii. 2; comp. *Heb.* iv. 2, and the *Heb.* פָּתַח תְּבִיבָךְ, Jer. x. 22), and the gen. being that of *apposition or identity*: Winer, *Gr.* § 59. 8, p. 470 (ed. 6), Scheuerl. *Synt.* § 12. I, p. 82, 83. The gen. ἀκοή is probably here subjoined to λόγος to introduce a slight contrast between the λόγος in its first state, as heard by the ear, and the same λόγος in its subsequent state, as ἐνεργούμενος in the hearts of believers; comp. *Rom.* x. 17. παρ' ἡμῶν thus naturally belongs to παραλαβόντες (ch. iv. 1, 2 *Theess.* iii. 6, comp. *Gal.* i. 12), from which it is only separated by the somewhat emphatic object-accusative; so *Vulg.*, *Syr.*, *Copt.*, *Goth.* (Æth. omits παρ' ἡμῶν), *Eccum.*, and a few modern commentators. The construction adopted by the majority of expositors, and perhaps *Clarom.*, *Syr.* (*Philox.*), ἀκοῆς

ἥμῶν τοῦ Θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθώς ἐστιν ἀληθῶς λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύονσιν. ¹⁴ ὑμεῖς γάρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν

παρ' ἥμῶν, is defensible,—but harsh and unnatural, and probably only suggested by the unusual but significant position of the following *τοῦ Θεοῦ*. On the force of *παρὰ* as denoting the more immediate source, see on *Gal.* i. 12, and esp. Schulz, *Abendm.* p. 218, sq.

τοῦ Θεοῦ] 'of God,' sc. 'which cometh from God,' Θεοῦ not being a gen. *objecti* ('de Deo,' Grot.), nor the possessive gen. ('belonging to,' Alf. 1), but a gen. of the *author* (De Wette, Alf. 2), or even more simply, of the *source* from which the *λόγος ἀκοῆς* really and primarily came; see on ch. i. 6, and on *Col.* i. 23. The unusually placed *τοῦ Θεοῦ* seems added correctively, the words being appended, almost 'extra structuram,' to mark that though the *ἥμεις* were the immediate *human* source of the *ἀκοή*, its real and proper source was *divine*.

οὐ λόγον ἀνθρ.] 'not the word of men,' i.e. which cometh from them, and of which they are the true source; see above. It is incorrect to supply tacitly *ώς*: the Apostle, as Lünem. observes, is not stating what the Thessalonians regarded the message, but, as the next clause still more clearly shows, what it was as a matter of fact. The importance of this clause as asserting the direct inspiration of the spoken words must not be overlooked. *ὅς καὶ ἐνέργεια*] 'which also worketh,' 'is operative,' scil. the *λόγος Θεοῦ* (Clarom., Goth., Theoph., (Ecum.), not Θεός (Vulg., Theod.),—a substantive which, in St Paul's Epp., is never found with the middle *ἐνέργεισθαι*, but always with

the act.; see I Cor. xii. 6, Gal. ii. 8, iii. 5, Eph. i. 11, al. On the constructions of *ἐνέργη*, see notes on *Gal.* ii. 8, and on the distinction between the active ('*vim exercere*') and the intensive middle ('*ex se vim suam exercere*'), see notes on *Gal.* v. 6, Winer, *Gr.* § 38. 6, p. 231, and comp. Krüger, *Sprachl.* § 52. 8. 1 sq. The *καὶ* must not be omitted in transl. (Alf.), or associated with the relative (De W., Koch), but connected with *ἐνέργη*, which it enhances by suggesting a further property or characteristic of the inspired word, and perhaps a *contrast* with its inoperative nature when merely heard and not believed. On this use of *καὶ*, see notes on *Eph.* i. 11, Klotz, *Devar.* Vol. II. p. 636, and comp. Krüger, *Sprachl.* § 69. 32. 12.

ἐν ὑμῖν τοῖς πιστ.] 'in you that believe,' not 'in vobis qui credidistis,' Vulg., which would require *τοῖς πιστεύσασιν*, nor 'propterea quod fidem habetis,' Schott (comp. Olsh., Koch), which would require the omission of the article (comp. Donalds. *Gr.* § 492), but 'vobis qui creditis,' Goth., Syr. (Philox.), *τοῖς πιστεύονσιν* adding a spiritual characteristic that serves indirectly to illustrate and verify the preceding declarations of the verse.

14. *ὑμεῖς γάρ*] Confirmation, not of their reception of the word (Ecum.), nor of the predication of their belief (Olsh.), but of the *ἐνέργεια* displayed in them by the *λόγος Θεοῦ*: 'your imitation of the churches of Judæa in your sufferings is a distinct evidence of the *ἐνέργεια* of the word within you.' On the words *μιμηταὶ ἐγενήθη*, see notes on ch. i. 6.

Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν
ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων
τὸν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς

τῶν οὐσῶν ἐν Ἰουδ.] 'which are in Judæa;' not 'præsens pro præterito,' Grot., but with a direct reference to the churches that were still existing in Judæa; comp. Gal. i. 22. Why the Apostle peculiarly specifies these churches has been very differently explained. The most probable reason seems to be that as the Jews were at present the most active adversaries of Christianity, he specifies that locality where this opposition would be shown in its most determined aspects, and under circumstances of the greatest social trial: see Wordsw. *in loc.*

ἐν Χρ. 'I.] 'in Christ Jesus;' 'in union and communion with Him;' comp. on Gal. i. 22. Both here and Gal. l. c. this spiritual definition is suitably subjoined, as still more clearly separating them even in thought from the συναγωγαὶ τῶν Ἰουδαίων (Ecum.), which might be ἐν Θεῷ but were far indeed from being ἐν Χριστῷ.

ὑπὸ τῶν ιδίων συμφυλ.] 'at the hands of your own countrymen,' closely dependent on ἐπάθετε,—ὑπὸ being used correctly with neuter verbs which involve a passive reference, see Winer, *Gr.* 47. b, p. 330: the reading ἀπὸ [D'FG; Or (1), in some ed.] is probably only due to a grammatical corrector. The supererogatory compound συμφυλ. ('contribulias,' Vulg., δμοεθνῆς, Hesych.) is an ἀπ. λεγόμ. in the N. T.; it is not found in earlier writers (*πολιτης*, δημοτης, φυλέτης, διευ τῆς σύν, Herodian, p. 471, ed. Lobeck), and is an instance of the observable tendency in later Greek to compound forms without adequate increase of meaning; comp. συμπολιτης, Eph. ii. 19, and see Thiersch, *de Pentat.* II. I,

p. 83. These συμφυλεταὶ, as the contrast requires, must have been *Gentiles*; it is, however, not unreasonable to suppose that they might have been instigated by Jews (De W.); comp. Acts xvii. 5, 13.

καθὼς καὶ ἀπὸτοι] 'even as they also,' not a grammatically exact, though a perfectly intelligible apodosis; comp. Demosth. *Phil.* i. p. 51, and Heindorf on Plato, *Phædo*, § 79, Jelf, *Gr.* § 869.

2. On the repetition of καὶ in both members of the sentence, by which, 'per aliquam cogitandi celeritatem,' a double and reciprocal comparison is instituted, see Fritz. *on Rom.* i. 13, Vol. I. p. 37, 38, and notes on *Eph.* v. 23. The ἀπὸτοι obviously does not refer to the Apostle and his helpers (Goth., ΑἘθ. [Pol.,—but not Platt], Copt.), but, by a 'constructio ad sensum,' to the persons included in the more abstract ἐκκλησιῶν (Syr., Vulg., Clarom., Arm.); comp. Gal. i. 22, 23, and Winer, *Gr.* § 22, 3, p. 131.

15. τῶν καὶ τὸν Κύρ. κ.τ.λ.] 'who slew both the Lord Jesus and,' &c.: warning notice of the true character of the unbelieving Jews, suggested probably by recent experiences; comp. Acts xvii. 5, 13, xviii. 6. The particle καὶ is not ascensive, 'qui ipsum Dominum occiderunt,' Clarom., nor connected with τῶν (Linenem.),—a most questionable connexion, as τῶν, properly considered, has no relatival force,—but simply correlative to the following καὶ, 'et Dominum....et prophetas' (Vulg., Copt. omits first καὶ), and introductory of the first of two similar and co-ordinate members; see Winer, *Gr.* § 53. 4, p. 389, and notes on *1 Tim.* iv. 10. The position of τὸν Κύριον

προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων, ¹⁶ κωλυόντων ἡμᾶς τοῖς

is obviously emphatic, and serves more forcibly to evince the heinous nature of their sin. *καὶ τοὺς προφήτας.* [‘and the prophets;’ clearly governed by the preceding ἀπόκτειν. (Chrys., Theoph., Ecum.), not by the succeeding ἐκδιωξάντων (De W., Koch). The counter-argument that *all* the prophets were not killed is of little weight, as, ‘mutatis mutandis,’ it can be nearly as strongly urged against the connexion with ἐκδιωξάντων. The addition of this second member serves indirectly to weaken the force of the plea of ignorance (comp. Acts iii. 17): δλλ’ ἡγνόσαν αὐτὸν Ιωάννην. Μάλιστα μὲν οὐν γέβεσαν. Τί δαλ; οὐχὶ καὶ τοὺς ἴδιους προφήτας ἀπέκτεναν, Chrys. The reading is somewhat doubtful: *ἴδιους* is inserted by *Rec.* with *D²D²E²KL*; appy. Syr., Goth., al.; Chrys., Theod., al., but is not found in *ABD¹E¹FG*; 7 mss.; Vulg., Clarom., Copt., Orig. (2), Tertull. (who ascribes the insertion to Marcion), and was perhaps suggested by the preceding *ἴδιων* in ver. 14. It is thus apparently rightly omitted by nearly all modern editors. *καὶ ἡμᾶς ἐκδιωξεῖ.*] ‘and drove us out;’ i.e. not merely St Paul and his helpers, but the Apostles generally. The force of the compound ἐκδιώκειν is somewhat doubtful: *ἐκ* does not seem otiose (De W.), nor even simply intensive (Lünem.), but has appy. a *semilocal* reference, ‘qui perseundo ejecerunt,’ Beng., Alf.; comp. Luke xi. 49, and consider Acts xviii. 6. This meaning of ἐκδιώκειν does not seem to have been clearly recognised either by Chrys., al., or any of the best Vv., but is somewhat strongly supported by the prevailing use of the verb in the LXX; see Deut. vi. 19, 1 Chron. viii. 13, xii. 15, Joel ii. 20, al.

Θεῷ μὴ ἀρεσκεῖν] ‘do not please God;’ not ‘placere non quærerentium,’ Beng., nor aoristic ‘non placuerunt,’ Clarom., but, with the proper force of the tense, ‘are not pleasing,’ are pursuing a course displeasing to,—the present marking the result of a regular and continuing course of behaviour; comp. Winer, *Gr.* § 45. 1, p. 304. The *μὴ* here does not seem to imply so much as ‘Deo placere non curantium,’ Alf., but is simply used to mark the aspects under which their conduct leads them to be presented to the reader; comp. Winer, *Gr.* § 55. 5, p. 429, and esp. Gayler, *de Part. Neg.* cap. IX. p. 275 sq.

In estimating the force of *μὴ* with a participle in the N. T., two things should always be borne in mind, (1) that *μὴ* with the participle is so decidedly the prevailing combination, that while the force of *οὐ* with the part. will commonly admit of being pressed, that of *μὴ* will not; see Green, *Gr.* p. 122; (2) that it is not correct always to find in the *μὴ* (as Alf. here) a reference to the feelings or views of the *subject* connected with the participle (comp. on *Gal.* iv. 8), but that it sometimes refers to the *aspect* in which the facts are presented by the writer, and regarded by the reader; see esp. Winer, *Gr. l. c.*, and Herm. *Viger.* No. 267. *πάσονταντος ἐναντίων*] ‘contrary to all men,’ scil. ‘quia saluti generis humani per invidiam et malitiam obsistebant,’ Est. 2, and in effect Chrys. and the Greek commentators. The usual reference of the *τὸν ἀντίνοον* to the ‘adversus omnes alios hostile odium,’ Tacit. *Hist.* v. 5 (Olsh., De W., Jowett), has been recently called in question by Lünem., and satisfactorily refuted, (1) on the ground that this exclusiveness, which had originally

ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὁργὴ εἰς τέλος.

a monotheistic reference, would hardly have received from the Apostle such unqualified censure; (2) on the grammatical principle that the (causal) participle *κωλύόντων* does not add any new fact, but explains the meaning of the appy. 'generaliter dictum' of the preceding words; so also Schott and Alford.

16. *κωλύόντων*] 'seeing they hinder;' not *◀?▶* [qui prohibent] Syr.,

comp. De W., but *◀?▶* [dum prohibent] Syr. (Philox.), 'prohibentes,' Vulg., the participle being anarthrous, and supplying the causal explanation of the foregoing assertion; comp. Donalds. *Gr.* § 492 sq. There is no idea of 'conatus' (De W.) involved in *κωλύόντων*; the present simply states what they were actually doing, as far as circumstances permitted; comp. Lünem.

λαλῆσαι ἵνα σωθῶσιν] 'to speak that they might be saved,' not 'evangelium prædicare, ut ('qua,' Erasm.) salvæ fiant,' Menoch. ap. Pol. *Syn.*, but simply, 'gentibus loqui ut serventur,' Beza,—λαλῆσαι preserving its ordinary meaning, and appy. coalescing with *ἵνα σωθῶσιν* to form an emphatic periphrasis of *εἴαγγελίζεσθαι* (Olsh.). 'ἵνα will perhaps thus have a somewhat weakened force (see on *Eph.* i. 17), and the final sentence will to some extent merge into the objective. On the nature of these forms of sentence, see Donalds. *Gr.* § 584 sq., and 605 sq.

εἰς τὸ ἀναπληρόν] 'in order to fill up (the measure of) their sins;' final clause appended, not merely to *κωλύόντων*, but to the whole preceding verse, and marking with the full force of *εἰς τὸ*

(see notes on ver. 12) the *purpose* contemplated in their course of action. This purpose, viewed grammatically, must be ascribed to the Jews,—whether as conscious and wilful (*σκοπῷ τοῦ ἀμαρτιῶν ἐπολούν*, (Ecum.), or as blinded and unconscious agents (De W.): considered however theologically, it mainly refers to the eternal purpose of God which unfolded itself in this wilful, and at last, judicial blindness on the part of His chosen people; comp. Olsh. and Lünem. *in loc.* The compound *διατάλλη* is not synonymous with *πληροῦν*, but marks the existence of a *partial* rather than an entire vacuum; the Jews were always blind and stubborn, but when they slew their Lord, and drove forth His Apostles, they filled *up* (supplebant) the measure of their iniquities; see notes on *Phil.* ii. 30, and Winer, *de Verb. Comp.* III. p. 11 sq.

πάντοτε] 'at all times,' *◀?▶* [omni tempore] Syr., not only in the times before Christ (*ἐπὶ τῶν προφητῶν*), but when He came, and after He left them (*ἐπὶ τῶν διαστόλων*). There is no exegetical necessity for assuming that *πάντοτε*=*παντελῶς* (Bretsch., Olsh.): the Jews were *always*, in all periods of their history, acting in a manner that tended to fill up the continually diminishing vacuum.

ἔφθασεν δὲ ἐπ' αὐτούς] 'but there is come upon them;' contrast between their course of evil and its sequel of punishment. It is scarcely necessary to say that *δὲ* is not here equivalent to *γάρ* ('enim,' Vulg.), but with its usual and proper force (Syr. *◀?▶*, Clarom., 'autem') marks the antithesis

I endeavoured to see
you, but was hindered
by them. 2: only are we now and then.

between the preposition and its issue: 'allii rei adam atque ut tamen in his
quasi oppositione declararentur.' Knorr
Lenger. Vol. II. p. 362. On the meaning
of the verb *phores* in later Greek and
'present' Claram. *but* ¹⁶ *parthenos* ¹⁷
[virgin] *etc.* and with *ei* 'perver-
sus' Vulg. see notes on Phil. iii. 3a
and Fritz. Rom. ix. 3a. Vol. II. pp.
356. 357. The aorist *fecebat* 'came'
but the notes to *Prov. 1.* is certainly
not equivalent either to a present
form or to a future *schol.* but
marks the event as an historical fact
that belongs to the past, without
however, further specifying 'quoniam
potest in quod action est' see esp.
Fritz. in *Aet. 5.* p. 17. The perfect
ephobes [Rom. Lachm. with ED.] was
apply. an interpr. suggested by a sup-
posed inappropriateness in the use of
the aorist. The perf. contemplates an
entrance in the present, the aorist
leaves this fact unnoticed, but does
not deny it. *et ὅρη* [the
anger] *scil. τοῦ θεοῦ*—as actually
added in DEFG; Vulg.; Claram.;
Goth.; comp. Rom. v. 9. The article
either marks the *όρη* as *τραυμάτων*
καὶ τρομητῶν (Chrys. 2. 3); or
perhaps rather as *ἀρετῶν* (Chrys.
1. (Eccl.) or even simply *έργων*;
comp. ch. i. 10. *et rēlos* [the robes]
'to the end,' 'to the uttermost'; 'usque
ad finem' Claram.; in close connexion
with *εφοβεῖται*, not with *όρη*,—a con-
struction that would certainly require
the insertion of the article. *Eis rēlos*
is not used adverbially (Jowett,—
comp. Job xx. 7), whether in the sense
of 'postremo' (Wahl, comp. Beng.)
or 'penitus' (Homb.), but, in accord-
ance with the ordinary construct. of
φέρεις εἰς τι, marks the issue to which

the *īō* had arrived: it had reached
its extreme bound, and would at once
pass into inflictive judgments. As the
end of the *īō* had been gradually
tiring, so had the measures of the
divine *īō*. It can scarcely be
doubted that in these words the Apo-
stle is pointing prophetically to the
misery and destruction which in less
than fifteen years came upon the
whole Jewish nation. To regard the
present clause as specifying what had
already taken place Baum, *Paus.* p.
411, is wilfully inconsistent with the
context: see Linnew. in *loc.* who has
well refuted the arguments urged by
Baum. *loc.* against the genuineness of
the Ep. as derived from this and the
preceding verses.

17. 'Ἔπειτα' 'But we;' return
after the digression to the subjects
and leading thought of ver. 13, the
de not being simply resumptive, but
reintroducing the Apostle and his
associates with *emphatic* reference to
the Jewish persecutors just alluded
to: comp. the remarks on this par-
ticle. *Gr. III. 5.* *διαφοράτοις δι' ἑρω* [bereaved in
our separation from you] 'desolati
a vobis,' Vulg. *καὶ τοῦ θεοῦ*

[orphanī a vobis] Syr.—temporal,
not concessive (Theod.) use of the
participle, marking an action prior to
that of the finite verb; comp. Winer,
Gr. § 45. 6. b. p. 315. In this ex-
pressive compound, the *ārō* (reiterated
before the pronoun) serves to mark
the idea of *separation* (Winer. *Gr.*
§ 47. p. 331), and the term *διφορά*,
διφορία, the feeling of desolation and
bereavement which the separation in-
volved. The further idea, *ταῦτα*
ταρέπεις γνωστά. Chrysost. (Eph.

ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περιστοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἵδειν ἐν πολλῇ

Choeph. 246), or conversely, 'orbatus parentes liberis absentibus,' Beng., is not necessarily involved in the term, as *δρφανός* [cognate with 'orbis,' and perhaps derived from Sanscr. *rābh*, the radical idea of which is 'seizing,' &c.; see Pott, *Etym. Forsch.* Vol. I. p. 259] is not unfrequently used with some latitude of reference; comp. Pind. *Isthm.* VII. 16, *δρφανός ἐταρπων*, Plato, *Republ.* p. 495 c, *δρφανήστησιν*, and the good collection of exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 542. The idea of separation *from those we love*, seems, however, always involved in the term, when in personal references; comp. Plato, *Phædr.* p. 239 E, *τῶν φιλτάτων.....δρφανόν*.

πρὸς καιρὸν ὥρας] 'for the season of an hour;' a more emphatic expression than the usual *πρὸς ὥραν* (2 Cor. vii. 8, Gal. ii. 5, *Philem.* 15), or the less defined *πρὸς καιρόν* (Luke viii. 13, 1 Cor. vii. 5), serving to mark the shortness of the time that elapsed between the bereavement and the feeling of the longing to return; comp. the Latin 'horæ momenta,' Hor. *Sat.* I. I. 7. On the use of *πρὸς* in these temporal formulæ, as properly serving to mark motion toward an epoch, conceived as before the subject, see notes on *Philem.* 15, and compare Donalds. *Cratyl.* § 177. *προσώπῳ οὐ καρδίᾳ*] 'in face, not in heart,' scil. *τῆς αἰσθητῆς ὑμῶν ἐστέρημαι θέας, τῆς δὲ νοητῆς ἀπολαύω διηνεκῶς*, Theod.: datives, certainly not of manner (Alf.), but of *relation* (of 'reference to'), marking with the true limiting power of the case the metaphorical place to which the action is restricted; comp. 1 Cor. v. 3, Col. ii. 5, see notes on *Gal.* i. 21, and esp. Scheuerl. *Synt.* § 22, p. 179 sq., where the difference

between the local, modal, and instrumental uses of this case is well illustrated.

περισσοτέρων. ἐσπουδᾶς.] 'were the more abundantly zealous,' 'eo amplius [magis] studiuimus,' Beza, —viz., because our heart was with you, and our longing consequently greater. The exact reference of the comparative is somewhat doubtful. It is certainly not merely an intensified positive (Olsh., Just. 2, comp. Goth.); for though frequently used by St Paul (2 Cor. i. 12, ii. 4, vii. 13, xi. 23, xii. 15, Gal. i. 14, Phil. i. 14; comp. Heb. ii. 1, xiii. 19), it has appy. in every case its proper comparative force; see Winer, *Gr.* § 35. 4, p. 217. The most plausible ref. is not to the mere fact of the *διορφανωμός* (Winer, *l. c.*), nor to the brevity of the time as suggestive of a less obliterated remembrance (Lünem., comp. Alf., Jowett), still less to the comparative length of it (*περισσοτέρ. ἡ ὡς εἰδός ἢν τοῦ πρὸς ὥραν ἀπολεθρέων*, Theoph., comp. Chrys.), but to the fact that the separation was *προσώπῳ οὐ καρδίᾳ*; 'quo magis corde præsens vobiscum fui, hoc abundanter faciem vestram videre studui,' Musc. The form *περισσοτέρως* (*περισσότερον*, Heb. vi. 17, vii. 15) is appy. rare in classical Greek, comp. however, Isocr. p. 35 E (ed. Coray).

πρόσωπον ὑμῶν θεῖν] 'to see your face;' not 'exquisite possum' for *ὑμᾶς θεῖν*, with reference to the preceding *προσώπῳ* (Schott, Jowett), but appy. an expressive Hebraistic periphrasis (*נְאָזֶן פָּנָים*), marking the personal face-to-face nature of the meeting; comp. ch. iii. 10, Col. ii. 1. *ἐν πολλῇ ἐπιθ.]* 'with great desire;' appended clause specifying the ethical sphere in which the *σπουδὴ* was evinced

ἐπιθυμίᾳ. ¹⁸ διότι ήθελόμεν ελθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἄπαξ καὶ δῖς, καὶ ἐνέκοψεν ὑμᾶς ὁ

18. Διότι] So *Lachm.* with ABD¹FG; 7 mss. (*Tisch.* ed. 1, 7, *Lünem.*, *Alf.*). *Tisch.* has here rightly returned to the reading of his first edition, as the external authority for διό (*Rec.*, *De W.*, *Tisch.* ed. 2)—viz. D²D³EKL; great majority of mss.; Chrys., Theod., Dam., al., is not strong, and, owing to the unusual position of διότι, the probability of correction very great.

'in multo desiderio,' Clarom., Copt., Goth.), or perhaps more simply the concomitant feeling ('cum multo desiderio,' Vulg., comp. Arm.) with which it was associated; see notes on *Col.* iv. 2, and comp. above, on ver. 3.

18. διότι] 'On which account,' scil. of our longing to come and see you. The particle διότι is here used in a sense little different from διό (comp. Lat. 'quare'), and stands at the beginning of the period,—a usage in which Jowett appears to have felt a difficulty, as he here unnecessarily alters the correct punctuation of *Lachm.*, and places only a comma after ἐπιθυμίᾳ. On the reading, see the critical note. ήθελόμεν] 'we wished,' 'would fain;' not ήθουλήθημεν, which would have expressed 'ipsum animi propensionem' (*Tittm.*) with a greater force than would be consistent with the context; comp. *Philem.* 13, 14. On the distinction between θέλω and βούλομαι, see notes on *I Tim.* v. 14, and Donalds. *Cratyl.* § 463, but in applying it in St Paul's Epp. observe that the use of θέλω is as 7 to 1 compared with that of βούλομαι. This perhaps suggests that we may commonly safely press the latter, but must be cautious with regard to the former. ἐγὼ μὲν Παῦλος] 'even I, Paul,' 'ipse ego Paulus,' *Aeth.* The μὲν 'soli-tarium' serves to enhance the distinctive use of the personal pronoun (Hartung, *Partik.* μὲν, 3. 3, Vol. II. p. 413) by faintly hinting at the others from whom, for the sake of emphasis—

not of contrast in conduct (κάκεῖνος μὲν γὰρ ήθελον μόνον, ἐγὼ δὲ καὶ ἐτεχεληρησα, Chrys.)—he is here detaching himself; comp. *Devar. de Partic.* Vol. I. p. 122 (ed. Klotz). On the proper force of μέν (incorrectly derived by Klotz and Hartung from μή), and its connexion with the first numeral, see Donalds. *Cratyl.* § 154, and comp. Pott, *Etym. Forsch.* Vol. II. p. 324. καὶ ἄπαξ καὶ διά] 'both once and twice,' i.e. 'not once only, but twice'; see *Phil.* iv. 16, and notes *in loc.* The first καὶ is not otiose (*Raphel, Annot.* Vol. II. p. 522), but adds an emphasis to the enumeration; contrast *Nehem.* xiii. 20, 1 *Macc.* iii. 30, where the omission of the καὶ leaves the formula scarcely stronger in meaning than 'aliquoties.'

καὶ ἐνέκοψεν
κ.τ.λ.] 'and Satan hindered us.' The καὶ has here no adversative force ('sed,' Vulg., *De W.*), but simply places in juxtaposition with the intention the actual issue ('et impedivit,' Clarom., and all the other Vv.), the opposition lying really in the *context*. On this practically contrasting use of καὶ, see notes on *Phil.* iv. 12, and *Winer, Gr.* § 53. 3, p. 388. On the primary meaning of the verb ἐγκόπτειν (Hesych. ἐνεκόπτειν· ἐντοπίζειν), 'to hinder by breaking up a road,' see notes on *Gal.* v. 7.

δ Σατανᾶς] 'Satan,' Heb. שָׁטָן the personal evil Spirit, the 'adversary' κατ' ἔξοχήν (δ ἔχθρός, *Luke* x. 19); comp. notes on *Eph.* iv. 27. To refer this term to human adversaries

Σατανᾶς. ¹⁹ τίς γάρ ήμων ἐλπὶς η̄ χαρὰ η̄ στέφανος καυχήσεως, η̄ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ Κυρίου

(De W.), or to some inward impediment (Jowett, who most inaptly compares Acts xvi. 7), is in a high degree doubtful and precarious: St Paul here plainly says that *the Devil* was the hindrance; what peculiar agencies he used are not revealed. Without here entering into controversy, it seems not out of place to remark, that the language of the N.T., if words mean anything, does ascribe a personality to the Tempter so distinct and unmistakeable, that a denial of it can be only compatible with a practical denial of Scripture inspiration. To the so-called charge of Manicheism, it is enough to answer that if an inspired Apostle scruples not to call this fearful Being ὁ θεὸς τοῦ αἰῶνος τούτου (2 Cor. iv. 4), no sober thinker can feel any difficulty in ascribing to him permissive powers and agencies of a frightful extent and multiplicity; see Hofmann, *Schriftb.* Vol. I. p. 389 sq., and Ebrard, *Dogmatik*, § 240, Vol. I. p. 290.

19. τίς γάρ ήμεν] Interrogative confirmation of the Apostle's earnest desire to see his converts; 'who is so if ye are not so,' Olsh., 'quid mirum si tanto teneat vestri desiderio? nam quid aliud est in hoc mundo quo mihi placeam, quo me jactem, quo fretus mihi promittam felicitatem,' Calv. ἀλπίς τι χαρά] 'hope or joy;' not exactly 'causa spei et materies lætandi,' Schott, but the subjects and substratum of both one and the other, —the subjects in whom both reside; comp. Phil. iv. 1, and, more significantly and emphatically, 1 Tim. i. 1 (notes). Examples of similar uses in pagan writers are collected by Wetst. *in loc.*; the most pertinent seems Livy, XXVIII. 39, 'Scipionem—spem omnem

salutemque nostram.'
στέφανος καυχήσεως 'crown of boasting,' comp. Prov. xvi. 31, Ezek. xvi. 12, **Πτηνὸν τρόπου** [στέφανος καυχήσεως, LXX], and somewhat similarly Isaiah lxii. 3, ἔσῃ στέφανος καλλίους καὶ διδόημα βασιλεῖας: the Thessalonians were to the Apostle as it were a chaplet of victory, of which he might justly make his boast in the day of the Lord. It is scarcely necessary to add that καυχήσεως is not merely = δέξις λαμπτῆς (Theoph.), but implies ἐφ' ω δύαλομαι [καυχῶμαι], Chrys., the genitive being not the gen. 'apositionis' (Koch), nor even of the metaphorical substance (comp. Rev. xii. 1), but, as the termination in *-σις* seems to require, that of the 'remoter object,' see exx. in Winer, *Gr.* § 30. 2. β, p. 170. ή οὐχι καὶ ψεῦται] 'or are not ye also,' not 'nonne,' Vulg., but 'aut [an] non,' Claram., **οὐ** **οἱ** Syr. (Philox.), the particle η retaining its proper disjunctive force (see Devar. *de Part.* Vol. I. p. 101, ed. Klotz), and introducing a second and negative interrogation, explanatory and confirmatory of what is implied in the first; comp. Winer, *Gr.* § 57. I, p. 451, and esp. compare the good remarks of Hand, *Tursell.* Vol. I. p. 349. The ascensive *καὶ* serves to place the Thessalonians in gentle contrast with other converts, 'ye, as well as my other converts,' οὐ γάρ εἴπεις ψεῦται, ἀπλῶς, δλλάδ, καὶ ψεῦται, μεριῶν δλλῶν, Chrys. [How accurate is this great commentator's observation of the details of language.]
[μπροσθεν τῷ Κυριῷ κ.τ.λ.] 'in the presence of our Lord Jesus at His coming!' There is some little difficulty in the connexion of this mem-

ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ²⁰ ὑμεῖς γάρ ἔστε
ἡ δόξα ἡμῶν καὶ ἡ χαρά.

As we could not forbear
any longer, we sent Ti-
mothy to reassure you in your affliction.

III. Διὸ μηκέτι στέγοντες εὐδοκή-

ber with what precedes. We clearly must not assume a transposition, and connect it with *τις γάρ—κανχήσεως* (Grot.), nor again closely and exclusively unite it with *ἡ οὐχὶ καὶ ὑμεῖς* (Olsh.), but, as the context seems to require, append it to the whole foregoing double question, to which it imparts its specifically Christian aspect. The Apostle might have paused at *καὶ ὑμεῖς*, and proceeded with ver. 20, but feeling that the *ἔλπις, χαρά, κ.τ.λ.* needed characterizing, he subjoins the circumstances of place and time. 'Εν τῇ παρουσίᾳ obviously refers to the Lord's second coming,—not merely and exclusively 'to establish his Messianic kingdom' (Lünem., compare the objectionable remarks of Usteri, *Lehrb.* p. 352), but—*to judgment*; comp. ch. iii. 13, iv. 15, v. 23. The addition *Χριστοῦ* (*Rec.* with FGL; many Vv.) is rightly rejected by *Lachm.*, *Tisch.*, and most modern editors.

20. ὑμεῖς γάρ κ.τ.λ.] 'Yea verily ye are our glory and our joy.' The γάρ does not appear here to be argumentative,—*i.e.* it does not subjoin a reason of greater universality (Alf., citing Soph. *Philoct.* 746, but see Buttm. *in loc.*), but seems rather confirmatory and explanatory ('confirmat superiorem versum *scrid asseveratione*', Calv.), the γὲ element having here the predominance; see notes on *Gal.* ii. 6, and Winer, *Gr.* § 53. 8. b, p. 396. For a complete investigation of the primary meaning and principal uses of this particle, the student is especially referred to Klotz, *Devar.* Vol. II. p. 231 sq.

CHAPTER III. I. Διό] 'On which

account,' not exactly διὰ τὸ εἴναι ὑμᾶς τὴν δόξαν ἡμῶν καὶ τὴν χαράν (Lünem.), which seems too restricted, but, on account of the affectionate but abortive desire expressed in the three preceding verses; ἐτειδὴ ὑμεῖς δραμεῖν πρὸς ὑμᾶς ἐκωλύθημεν ἀπεστείλαμεν Τιμόθεον, Theod. On the use of διό, see notes on *Gal.* iv. 31, and grammatical reff. on *Philem.* 8.

μηκέτι στέγοντες] 'no longer able to forbear,' 'no longer able to control my longing to see or at least hear about you;' 'cum desiderio vestri impares essemus,' Just. Lünemann (approved by Winer, *Gr.* § 55. 5, p. 529, ed. 6) rightly objects to the assertion of Rückert that μηκέτι is here incorrectly used for οὐκέτι, as μηκέτι can be properly and accurately explained as involving the subjective feelings of the writer ('being in a state that I could not,' 'as one that could not'); still, as has been before said (notes on ch. ii. 15), the tendency of later Greek to adopt the subjective form of negation with participles is very noticeable, and must always be borne in mind; comp. Madvig, *Synt.* § 207, and see also the notes and reff. on ch. ii. 15. The verb στέγειν (βαστάζειν, ὑπομένειν, Hesych.; φέρειν, ὑπομένειν, καρτερέειν, Chrys. *on 1 Cor.* ix. 12) is only used in the N.T. by St Paul, twice with (*1 Cor.* ix. 12, xiii. 7), and twice without (here and ver. 5) an accus. objecti: see, however, the list of exx. in Wetst. *on 1 Cor. l.c.*, and those in Kypke, *Annot.* Vol. II. p. 213, the most pertinent of which in ref. to this place is Philo, *in Flacc.* § 9, Vol. II. p. 527 (ed. Mang.), μηκέτι στέγειν δυνάμενοι τὰς ἐνδελας.

σαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, ² καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς

εὐδοκήσαμεν] 'we thought it good;' Auth., comp. Arm., 'placuit nobis,' Vulg., Clarom., 'galeikaida uns,' Goth., not 'enixe voluimus' [*hedarna*] *Aeth.*, comp. Syr., as the idea of a 'libera' (*εὐθύμεθα, προεκρίναμεν*, Theoph.) rather than a 'propensa voluntas' seems here more suitable to the context; see notes on ch. ii. 8, and Fritz. *Rom.* Vol. II. p. 369 sq. The plural here seems clearly to refer, not to St Paul and Silas (Beng.), but to St Paul alone, the subject of the verse being in close connexion with the concluding verses of ch. ii., where the Apostle expressly limits the reference to himself. **καταλειφθ. ἐν Ἀθήν. μόνοι**] 'to be left behind at Athens alone,'—alone, not without some emphasis, as its position seems to indicate; alone, and that at Athens, 'urbo videlicet a Deo alienissimā,' Beng. There is some little difficulty in reconciling this passage with Acts xvii. 14 sq. From the latter passage compared with xviii. 5, it would seem that Timothy and Silas first rejoined St Paul at Corinth, and so, that the former was not with the Apostle at Athens; from the present words (*καταλειφθῆναι, ἐπέμψαμεν*, ver. 2; *ἐπεμψα*, ver. 5), however, it seems scarcely doubtful that Timothy was despatched from Athens. Omitting untenable suppositions of a second visit to Athens (Schrader), or of St Luke's 'ignorance,' or 'that only Silas was left behind' (Jowett),—we must either suppose (a) that St Paul despatched Tim. before his own arrival to Athens (Wieseler, *Chronol.* p. 246 sq.), or perhaps more naturally, (b) that Timothy, having been able to obey the Apostle's

order (Acts xvii. 15) more quickly than Silas, did actually come to Athens, and was at once despatched to Thessalonica. The Apostle then continued waiting for both where he was (Acts xvii. 16), but ultimately left the city, and was rejoined by them both after his arrival at Corinth; see Neander, *Planting*, Vol. I. p. 195, note (Bohn).

2. συνεργὸν τοῦ Θεοῦ] 'fellow-worker with God,' 'adjutorem Dei,' Clarom.; comp. 1 Cor. iii. 9. The *σύν* does not refer to others not named, but, in accordance with the regular construction of the word in the N. T. (Rom. xvi. 3, 9, 21, Phil. ii. 25, iv. 3, comp. 2 Cor. i. 24), to the expressed and associated genitivo *Θεοῦ*; comp. Bernhardy, *Synt.* III. 49, p. 171, Jelf, *Gr.* § 519. The reading is somewhat doubtful, and the variations very numerous (see Tisch. *in loc.*), but all probably to be referred to the supposed difficulty of the expression. *Rec.* reads *καὶ διδόκοντος τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν* with DE (confusedly) KL; mss.; Syr. (omits *καὶ*), Philox. (but with asterisk), al.; Chrys., Theod. The text as it stands [*Griesb.*, *Lachm.*, *Tisch.*, and most modern editors] is only found in D¹; Clarom., Sangerm., Ambrosiast., but is supported indirectly by A, some mss., and several Vv. (Copt., Goth., *Aeth.*), which have *διδόκοντος* instead of *συνεργὸν*, and FG, al., which have both, and also to some extent by B, which omits *τοῦ Θεοῦ*. **ἐν τῷ εὐαγγελίῳ** defines more precisely the sphere in which his co-operation was exhibited; see Rom. i. 9, Phil. iv. 3. **εἰς τὸ στηρίξαι κ.τ.λ.**] 'to establish you and to exhort in behalf of your faith that &c.: ' purpose

καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν ³ τὸ μηδένα

of Timothy's mission; he was, in the unavoidable absence of the Apostle, to strengthen them, and to exhort them to be steadfast; comp. Acts xv. 32. These expressions do not seem in accordance with the timid character which Alf. *in loc.* and *on 2 Tim.* i. 7, 8, al. ascribes to the Apostle's faithful fellow-worker.

παρακαλέσαι [to exhort, 'ad exhortandos,' Vulg. ; not here 'to comfort,' Auth., Syr. (Philoc.), al. (Eph. vi. 22, Col. iv. 8 [correct *on ib.* ii. 2, ed. 1])], still less

لَهُ مُنْصَفٌ [roget vose de] Syr., but, as the next verse seems to require, in the more usual sense of 'encouraging,' or 'exhorting,' *ινα παρακαλέσῃ φέρειν γενναλως τὰς τῶν ἐναντίων ἐπιβούλιδς*, Theod. The second *ὑμᾶς* which *Rec.* here adds with D³KL; mss.; Vv., is rightly rejected by *Lachm.*, *Tisch.*, with distinctly preponderant external evidence [ABD¹ FG; mss.; Vv.; Chrys., Theod.].

ὑπὲρ τῆς πίστεως] Not identical in meaning with *περὶ τῆς πίστεως* (De W.), which *Rec.* here adopts on weak external authority [D³E²L; mss.], but appy. more distinctly expressive of the benefit to, and furtherance of the faith, which was contemplated in the *παρακλητος*; see *Winer, Gr.* § 47. 1, p. 343, and comp. notes *on Phil.* ii. 13.

3. **τὸ μηδένα σαλνεσθαι**] 'that no one be disturbed.' objective sentence (Donalds. *Gr.* § 584) dependent on *παρακαλέσαι*, explaining and specifying the subject-matter of the exhortation; comp. *Winer, Gr.* § 44. 5, p. 294 (ed. 6), but more fully p. 375 (ed. 5). Of the different explanations of this infinitival clause, this seems far the most simple and grammatically tenable. That of Schott,—according

to which **τὸ μηδένα κ.τ.λ.** is an **accus.** of 'reference to,' is defensible (see Krüger, *Sprachl.* § 50. 6. 8, comp. notes *on Phil.* iv. 10), but, in the case of transitive verbs like *παρακαλεῖν*, of precarious application: that of Lünem. and Alf.,—according to which **τὸ μηδ.** is in apposition to the whole preceding sentence, and dependent on the preceding *εἰς*, more than doubtful; the regimen is remote, and the assumption that *τοὐτέστι* might have been written for *τό* (Lünem.), or inserted before it (Alf.), extremely questionable, if not inconsistent with the assumed dependence on *εἰς*. The only objection to the construction here advocated—that *παρακαλέσαι* would thus be associated with a simple **accus.** **rei**—is of no real weight; for (1) such a construction is possible (comp. *I Tim.* vi. 2), and (2) the dependence of such explanatory or accusatival infinitives on the governing verb is appy. not so definite and immediate as that of simple substantives; comp. *Matth. Gr.* § 543, obs. 2, 3, *Scheuerl. Synt.* § 45. 4, p. 478. The only real difficulty in these and similar constructions is correctly to define the difference between the *infin.* when with, and when without the article: perhaps it amounts to no more than this, that in the former case the infinitival clause is more emphatic, aggregated, and substantival, in the latter more merged in the general structure of the sentence; see *Winer, Gr.* § 44. 2, p. 286 (ed. 6), Krüger, *Sprachl.* § 50. 6. 3, *Matth. Gr. l. c. obs. 2.* The reading of *Rec.*, **τῷ μηδένα κ.τ.λ.**, is not either exegetically or grammatically admissible (opp. to *Green, Gr.* p. 277; see *Winer, l. c.*, p. 294), and is wholly unsupported by *uncial* authority; see *Tisch. in loc.*

σαινεσθαι ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα· ⁴ καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίψεσθαι, καθὼς καὶ

σαινεσθαι] ‘be disturbed,’ ‘be disquiet-ed.’ This verb (an *dix.* λεγόμ. in the N. T.) properly signifies ‘to be fawned on’ (*σαλεῖν*, ἐτί *τίνων* ἀλέγων, δέσποτος *σελεῖν* τὴν οὐράνιαν, Eustath. p. 393, 9), and metaphorically, ‘soothed’ (Æsch. *Choëph.* 186), but is occasionally found in later writers in the stronger sense of *κωνίσθαι*, *σαλενεσθαι* (Hesych.); comp. Diog. Laert. viii. 41 (cited by Elsner), *σανθίσκειν* τῶν λεγομένων ἐδάκρυνος καὶ φωνήσην. So rightly Chrys. (*θορυβεῖσθαι*), Theod., Zonaras, *Lex.* p. 1632 (*κλωνεῖσθαι*), al., most of the ancient Vv. (Syr.  [succinctus], Vulg. ‘succinctus’), and nearly all modern commentators. Wolf, Tittmann (*Synon.* I. p. 189), and appy. Jowett, retain the more usual sense ‘pellici,’ scil. ‘ad officium deserendum,’ but with little plausibility, and in opposition to the consent of both Ff. and Vv. The dérivation, it need scarcely be said, is not from ΣΑΝ- or ΣΑΝ- (Benfey, *Wurzellex.* Vol. I. p. 181), but from *σελω*; comp. Donaldson, *Cratyl.* § 473.

τὸν ταῖς

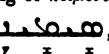
θλίψεσιν ταύταις] ‘in these afflictions,’ not merely those endured by the Apostle (comp. *Œcum.*), but those in which both he and his readers had recently shared, and which, though appy. over for a time (ver. 4), would be almost certain to recur. The *ἐν* is certainly not instrumental, nor even temporal (Lünem.), but merely *local*, with ref. to the circumstances in which they were, and by which they were (so to say) environed; comp. Winer, *Gr.* § 48. 2, p. 345.

αὐτὸν

γὰρ οἴσθε] ‘for yourselves know;’ reason for the foregoing exhortation τὸ μὴ σαλεσθαι κ.τ.λ.: both their

own experiences and the Apostle’s words (ver. 4) taught them this practical lesson.

εἰς τοῦτο

κείμεθα] ‘we are appointed thereunto,’ scil. τὸ θλίψεσθαι (comp. ver. 4), not τὸ ὑπομένειν θλίψεις, Koch 1, the *τοῦτο* referring laxly to the preceding θλίψεσιν. On the meaning of *κείμεθα* (Vulg. ‘positi,’ Syr. , Goth. ‘ratidai,’ but ?), see notes on *Phil.* i. 17, and with respect to the sentiment, which is here perfectly general (*περὶ πάντων λέγει τῶν πιστῶν*, Chrys.), see 2 Tim. iii. 12 (notes), and comp. Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 224 sq.

4. *καὶ γὰρ ὅτε κ.τ.λ.*] ‘for verily when we were with you,’ ‘nam et,’ Vulg., Clarom.,  Syr.; proof of the preceding assertion, γὰρ introducing the reason, *καὶ* throwing stress upon it; see Winer, *Gr.* § 53, p. 397, and notes on *Phil.* ii. 27, where this formula is briefly discussed. On the use of *πρὸς* with acc. with verbs implying rest, &c., see notes on *Gal.* i. 18, iv. 18.

μέλλομεν θλίψεσθαι] ‘we are to suffer persecution;’ here not merely a periphrasis of the future, but an indirect statement of the fixed and appointed decree of God; comp. ver. 3. The verb *μέλλω* has three constructions in the N. T.; (a) with the present,—in the Gospels and the majority of passages in the N. T.; (b) with the aor., Gal. iii. 23, Rev. iii. 2, iii. 16,—a construction found also in Attic Greek (Plato, *Crit.* p. 108 A, *Gorg.* p. 525 A, al.); (c) with a future,—only in a few passages (Acts xi. 28, xxiv. 15), though the prevailing use in earlier Greek:

έγένετο καὶ οἴδατε. 5 διὰ τοῦτο κάγὼ μηκέτι στέγων
ἔτεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν
ὑμᾶς ὁ τειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ὑμῶν.

see Winer, *Gr.* § 447, p. 298, Krüger, *Sprachl.* § 53. 8. 3 sq.

καὶ οἶδεν 'and know,' scil. from your own experiences. The first *καὶ* does not here seem correlative to the second, *καὶ—καὶ* (see on 1 Tim. v. 10), but appears rather to have an ascensive force, while the second is simply copulative; *οὐχ ἄτι ἐγένετο τοῦτο λέγει μένος*, *Δλλ ἄτι τολλὰ καὶ Δλλα προείτε*, *καὶ ξεῖην* (Chrys.

5. *За то*] 'On this account,' scil. because the foretold tribulation had now actually come upon you. In the following *так* the *ка* does not belong to the sentence (the argument of Linem., however, that it would then be *дай* *ка* *тако*, is of no weight, see *on Phil.* iv. 3) but to the pronoun, which it puts in gentle contrast with the *иже*, both expressed and involved in the preceding verse: as they had felt for the Apostle (more fully alluded to ver. 6), so he on his part felt for them; comp. notes on ch. ii. 13.

μηκέτι στέγων] 'no longer forbearing, able to contain;' see notes on ver. I.

εἰς τὸ γνῶναι] ‘with a view of learning;’ design of the *ἔτεμψα*, comp. ver. 2. It does not seem right to supply mentally *αἰτός* (Olsh.; ‘ut cognosceret,’ *Æth.-Platt*, sim. *Pol.*); the subject of the principal verb is naturally the subject of the infinitive.

So rightly Syr. **Ὑ?** [ut cognoscerem]: the other Vv. adopt the inf., or an equivalent ('ad cognoscendam fidem vestram,' Vulg., Clarom.), and are thus equally indeterminate with the original. μήποντες τηλεσπεύδειν

κ. τ. λ.] 'lest haply the tempter have tempted you;' aor. indic. specifying a fact regarded as having actually taken place already: the temptation was a fact, its results, however, were uncertain (comp. Chrys.); see Winer, *Gr.* § 56. 2, p. 448, and comp. notes on the very similar passage Gal. ii. 2. It may be observed that Green (*Gr.* p. 81), Fritzsche (*Fritz. Opusc.* p. 176 note), and Scholef. (*Hints*, p. 114) regard *μήτως* as dubitative in the first clause, and expressive of apprehension in the second, 'an forte Satanus tentasset....ne forte labores irriti essent,'—but with little plausibility. The argument of Fritz., that the *μήτως* (metuentis) in the first clause would have required *γενήσεται* in the second ('atque ita labores irriti essent futuri'), is certainly not valid: the future would have represented something to occur at some indefinite future time, the aor. subj. is properly used of a transient state occurring in particular cases; see Matth. (*Gr.* § 519. 7, and comp. Madvig, *Synt.* § 124. 1, who correctly observes that *μή* with fut., after verbs of fearing, &c., always gives a prominence to the notion of futurity.

form ὁ πειρᾶσσων, see exx. in Winer, Gr. § 45. 7, p. 316, comp. Bernhardy, Synt. VI. 22, p. 316.

εἰς κενὸν γένεται] 'prore in rain.' comp. Gal. ii. 2, and the exx. collected by Kypke, *Obs.* Vol. II. p. 275. The primary force of the prep. is somewhat similarly obscured in the adverbial formulæ, *εἰς κοινὸν*, *εἰς καιρόν*, κ.τ.λ.; see Bernhardy, *Synt.* v. II, p. 221. On the meaning of *κόπτος*, comp. notes on ch. ii. 9.

When he came to us and reported your faith, we were greatly comforted, and are deeply thankful.

ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισταμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνεῖαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἵδειν καθάπερ

6. *Ἄρτι* δὲ is most naturally connected with the participle (*Æth.* [Pol.],—distinctly), not with the remote verb παρεκλήθημεν, ver. 7 (*Lünem.*, *Koch*), which has its own adjunct, διδ τοῦτο; so appy. *Syr.*, and probably all the other *Vv.*, but the uncertainty as to punctuation precludes their being confidently cited on either side. The adverb *ἄρτι* [*ἀρτω*, connected with *ἀρτως*, *ἀρμος*], which properly stands in opp. as well to immediately present (*ρῦν*, *Plato, Meno*, p. 89) as remotely past time (*πεδλαι*, *Plato, Crit.* p. 43), is often used in the N. T. and in later writers in reference to purely present time; see esp. *Lobeck, Phryne*, p. 18 sq. εὐαγγελισμένου] ‘having told the good tidings of;’ comp. *Luke* i. 19: οὐκ εἶπεν διαγγελάντος, δλλ’, εὐαγγελισμένου τοσούτῳ ἀγαθῷ τρυπάτο τὴν ἐκείνων βεβαλωσι καὶ τὴν δύπτην, *Chrys.* The verb εὐαγγελ. is used in the N. T. both in the active (Rev. x. 7, xiv. 6), passive (*Gal.* i. 11, *Heb.* iv. 6, al.), and middle. In the last form its constructions in the N. T. are singularly varied; it is used (a) absolutely, *Rom.* xv. 20, *i Cor.* i. 17; (b) with a dat. *personæ*, *Rom.* i. 15; (c) with an accus. *personæ*, *Acts* xvi. 10, *i Pet.* i. 12; (d) with an accus. *rei*, *Rom.* x. 15, *Gal.* i. 23; (e) with an accus. *personæ* and *rei*, *Luke* xiii. 32; and lastly (f)—the most common construction—with a dat. *personæ* and acc. *rei*, *Luke* i. 19, al. Of these (b), and occasionally (c), are the forms in use in the earlier writers; see *Lobeck, Phryne*, p. 267, *Thom.-Mag.* p. 379, ed. *Bern.* τὴν πίστιν καὶ τὴν δγ.] ‘your faith and your

love,’ the faith which you have, and the love which you evince to one another (ver. 12); δηλοῖ ἡ μὲν πίστις τῆς εὐεξεῖας τὸ βέβαιον, ἡ δὲ ἀγάπη τὴν πρακτικὴν δρετή, *Theod.* The third Christian virtue, δωσίς, is not here specified (comp. *i Tim.* i. 14, *2 Tim.* i. 13, al.), but obviously included; comp. *Usteri, Lehrb.* II. I. 4, p. 241, *Reuss, Thol. Chrét.* IV. 22, Vol. II. p. 259, 260.

Ἐχετε μνεῖαν κ.τ.λ.] ‘that ye have good remembrance of us always,’ not exactly, μνημονεύετε ἡμῶν μετά ἀπόλων καὶ εὐφημίας, *Theoph.* (comp. *Chrys.*), but simply, ‘that ye retain a good, i. e., as the following words more fully specify, a faithful (*βεβαλαν*, *Æcum.*) and affectionate remembrance of us,’ ut nostra memoria bona sit in vobis,’ *Copt.*, comp. *Syr.* The μνεῖα ἀγαθὴ formed the third item in the good tidings; τρία τέθηκεν διέραστα, τὴν πίστιν, τὴν δύπτην, καὶ τοῦ διδασκάλου τὴν μνήμην, *Theod.*

πάντοτε seems here more naturally joined with the preceding verb (*Syr.*, *Æth.*), as in ch. i. 2, *i Cor.* i. 4, *2 Thess.* i. 3, al., than with the participle (*Copt.*): the μνεῖα was not only ἀγαθὴ, but διδασκάλος; see *2 Tim.* i. 4. So *Auth.*, *Arm.*, and appy. the majority of modern commentators.

ἔτιποθε. ἡμᾶς ἰδεῖν] ‘longing to see us.’ further expansion of the preceding words; comp. *2 Tim.* i. 4. On the force of the ἔτι, here not intensive but directive, see *Fritz. on Rom.* i. 11, Vol. I. p. 31, and notes on *2 Tim.* i. c. καθάπερ καὶ τίμετος ὑμᾶς] ‘even as we also are longing to see you;’ τὸ γάρ μαθεῖν τὸν φύλασσαν δὲ τοῦτο οἶστε δ

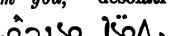
I endeavoured to see
you, but was hindered
by Satan. Ye truly are our crown and glory.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες

between the procedure and its issue; 'ali rei aliam adjicit, ut tamen ubivis quædam oppositio declaretur,' Klotz, *Devar.* Vol. II. p. 362. On the meaning of the verb *φθάνειν* in later Greek (not 'prævenit,' Clarom., but , [advenit] Syr., and, with *εἰς*, 'pervenit,' Vulg.), see notes on *Phil.* iii. 30, and Fritz. *Rom.* ix. 31, Vol. II. pp. 356, 357. The aorist *ἔφθασεν*, 'came' (but see notes to *Transl.*), is certainly not equivalent either to a present (Grot.) or to a future (Schott), but marks the event as an historical fact that belongs to the past, without, however, further specifying 'quam late pateat id quod actum est,' see esp. Fritz. *de Aor. Vi.* p. 17. The perfect *ἔφθακεν* [Rec., *Lachm.*, with BD¹] was appy. an interpr. suggested by a supposed inappropriateness in the use of the aorist. The perf. contemplates an endurance in the present, the aorist leaves this fact unnoticed, but does not deny it. ή δργή] 'the anger,' scil. τοῦ Θεοῦ,—as actually added in DEFG; Vulg., Clarom., Goth.; comp. *Rom.* v. 9. The article either marks the δργή as *πρωτιστένη καὶ προφητευομένη* (Chrys. 2, 3), or perhaps rather as *ἀφειλομένη* (Chrys. 1, *Ecum.*), or even simply *έρχομένη*; comp. ch. i. 10. *εἰς τέλος*

'to the end,' 'to the uttermost,' 'usque ad finem,' Clarom.; in close connexion with *ἔφθασεν*, not with δργή,—a construction that would certainly require the insertion of the article. *Εἰς τέλος* is not used adverbially (Jowett,—comp. *Job* xx. 7), whether in the sense of 'postremo' (Wahl, comp. Beng.) or 'penitus' (Homb.), but, in accordance with the ordinary construct. of *φθάνειν* *εἰς τί*, marks the issue to which

the δργή had arrived: it had reached its extreme bound, and would at once pass into inflictive judgments. As the cup of the *ἀμαρτία* had been gradually filling, so had the measures of the divine δργή. It can scarcely be doubted that in these words the Apostle is pointing prophetically to the misery and destruction which in less than fifteen years came upon the whole Jewish nation. To regard the present clause as specifying what had already taken place (Baur, *Paulus*, p. 483), is wholly inconsistent with the context: see Lünem. in loc., who has well refuted the arguments urged by Baur, *l. c.*, against the genuineness of the Ep., as derived from this and the preceding verses.

17. Ἡμεῖς δέ] 'But we;' return after the digression to the subjects and leading thought of ver. 13, the δέ not being simply resumptive, but reintroducing the Apostle and his associates with contrasted reference to the Jewish persecutors just alluded to: comp. the remarks on this participle, *Gal.* iii. 8. *ἀπορφανισθέντες ἀφ' ὑμῶν*] 'bereaved in our separation from you,' 'desolati a vobis,' Vulg., 

[orphanii a vobis] Syr., — *temporal*, not concessive (Theod.) use of the participle, marking an action prior to that of the finite verb; comp. Winer, *Gr.* § 45. 6. b, p. 315. In this expressive compound, the *ἀπ* (reiterated before the pronoun) serves to mark the idea of *separation* (Winer, *Gr.* § 47, p. 331), and the term δρφανός, δρφανίω, the feeling of desolation and bereavement which the separation involved. The further idea, *ταῦθων πατέρας ζητούντων*, Chrysost. (*Aesch.*

ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περιστοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἵδειν ἐν πολλῇ

Choeph. 246), or conversely, 'orbatus parentes liberis absentibus,' Beng., is not necessarily involved in the term, as δρφανός [cognate with 'orbis,' and perhaps derived from Sanscr. *rabbh*, the radical idea of which is 'seizing,' &c.; see Pott, *Etym. Forsch.* Vol. I. p. 259] is not unfrequently used with some latitude of reference; comp. Pind. *Isthm.* VII. 16, δρφανός ἑταῖρων, Plato, *Republ.* p. 495 c, δρφανή συγγενῶν, and the good collection of exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 542. The idea of separation *from those we love*, seems, however, always involved in the term, when in personal references; comp. Plato, *Phædr.* p. 239 E, τῶν φιλτάτων....δρφανόν.

πρὸς καιρὸν ὥρας] 'for the season of an hour;' a more emphatic expression than the usual πρὸς ὥραν (2 Cor. vii. 8, Gal. ii. 5, Philem. 15), or the less defined πρὸς καιρόν (Luke viii. 13, 1 Cor. vii. 5), serving to mark the shortness of the time that elapsed between the bereavement and the feeling of the longing to return; comp. the Latin 'horæ momento,' Hor. *Sat.* I. i. 7. On the use of πρὸς in these temporal formulæ, as properly serving to mark motion toward an epoch, conceived as before the subject, see notes on *Philem.* 15, and compare Donalds. *Cratyl.* § 177. προσώπῳ οὐ καρδίᾳ] 'in face, not in heart,' scil. τῆς αἰσθητῆς ὑμῶν ἐστέργημα θέας, τῆς δὲ νοητῆς ἀπολαύω διηνεκῶς, Theod.: datives, certainly not of manner (Alf.), but of *relation* (of 'reference to'), marking with the true limiting power of the case the metaphorical place to which the action is restricted; comp. 1 Cor. v. 3, Col. ii. 5, see notes on Gal. i. 22, and esp. Scheuerl. *Synt.* § 22, p. 179 sq., where the difference

between the local, modal, and instrumental uses of this case is well illustrated.

περισσοτερον. ἀπονοεῖ.] 'were the more abundantly zealous,' 'eo amplius [magis] studuimus,' Beza, —viz., because our heart was with you, and our longing consequently greater. The exact reference of the comparative is somewhat doubtful. It is certainly not merely an intensified positive (Olsh., Just. 2, comp. Goth.); for though frequently used by St Paul (2 Cor. i. 12, ii. 4, vii. 13, xi. 23, xii. 15, Gal. i. 14, Phil. i. 14; comp. Heb. ii. 1, xiii. 19), it has appy. in every case its proper comparative force; see Winer, *Gr.* § 35. 4, p. 217. The most plausible ref. is not to the mere fact of the ἀπορφανούσιος (Winer, *l. c.*), nor to the brevity of the time as suggestive of a less obliterated remembrance (Lünem., comp. Alf., Jowett), still less to the comparative length of it (περισσοτερον. ἡ ὡς εἰδός ἡν τοῦ πρὸς ὥραν ἀπολεθρέατα, Theoph., comp. Chrys.), but to the fact that the separation was προσώπῳ οὐ καρδίᾳ; 'quo magis corde præsens vobiscum fui, hoc abundanter faciem vestram videre studui,' Musc. The form περισσοτέρως (περισσότερον, Heb. vi. 17, vii. 15) is appy. rare in classical Greek, comp. however, Isocr. p. 35 E (ed. Coray).

πρόσωπον ὑμῶν ἰδεῖν] 'to see your face,' not 'exquisite positum' for ὑμᾶς ἰδεῖν, with reference to the preceding προσώπῳ (Schott, Jowett), but appy. an expressive Hebraistic periphrasis ('אָתָּה תִּרְאֶנָּה'), marking the personal face-to-face nature of the meeting; comp. ch. iii. 10, Col. ii. 1. ἐν πολλῇ ἐπιθ.] 'with great desire;' appended clause specifying the ethical sphere in which the σπουδὴ was evinced

ἐπιθυμίᾳ. ¹⁸ διότι ηθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἄπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ

18. Διότι] So *Lachm.* with ABD¹FG; 7 mss. (*Tisch.* ed. 1, 7, *Lünem.*, *Alf.*). *Tisch.* has here rightly returned to the reading of his first edition, as the external authority for διό (*Rec.*, *De W.*, *Tisch.* ed. 2)—viz. D²D³EKL; great majority of mss.; Chrys., Theod., Dam., al., is not strong, and, owing to the unusual position of διότι, the probability of correction very great.

'in multo desiderio,' Clarom., Copt., Goth., or perhaps more simply the concomitant feeling ('cum multo desiderio,' Vulg., comp. Arm.) with which it was associated; see notes on *Col.* iv. 2, and comp. above, on ver. 3.

18. Διότι] 'On which account,' scil. of our longing to come and see you. The particle διότι is here used in a sense little different from διό (comp. Lat. 'quare'), and stands at the beginning of the period,—a usage in which Jowett appears to have felt a difficulty, as he here unnecessarily alters the correct punctuation of *Lachm.*, and places only a comma after ἐπιθυμίᾳ. On the reading, see the critical note. ηθελήσαμεν] 'we wished,' 'would fain;' not ηθουλήθημεν, which would have expressed 'ipsum animi propensionem' (*Tittm.*) with a greater force than would be consistent with the context; comp. *Philem.* 13, 14. On the distinction between θέλω and βούλομαι, see notes on *1 Tim.* v. 14, and Donalds. *Cratyl.* § 463, but in applying it in St Paul's Epp. observe that the use of θέλω is as 7 to 1 compared with that of βούλομαι. This perhaps suggests that we may commonly safely press the latter, but must be cautious with regard to the former. ἐγὼ μὲν Παῦλος] 'even I, Paul,' 'ipse ego Paulus,' *Aeth.* The μὲν 'soli-tarium' serves to enhance the distinctive use of the personal pronoun (Hartung, *Partik.* μὲν, 3. 3, Vol. II. p. 413) by faintly hinting at the others from whom, for the sake of emphasis—

not of contrast in conduct (κάκεῖνοι μὲν γάρ ηθελον μύνον, ἐγὼ δὲ καὶ ἐτεχεληρησα, Chrys.)—he is here detaching himself; comp. *Devar. de Partic.* Vol. I. p. 122 (ed. Klotz). On the proper force of μέν (incorrectly derived by Klotz and Hartung from μήν), and its connexion with the first numeral, see Donalds. *Cratyl.* § 154, and comp. Pott, *Etym. Forsch.* Vol. II. p. 324. καὶ ἄπαξ καὶ διά] 'both once and twice,' i.e. 'not once only, but twice'; see *Phil.* iv. 16, and notes *in loc.* The first καὶ is not otiose (*Raphel, Annot.* Vol. II. p. 522), but adds an emphasis to the enumeration; contrast *Nehem.* xiii. 20, 1 *Macc.* iii. 30, where the omission of the καὶ leaves the formula scarcely stronger in meaning than 'aliquoties.'

καὶ ἐνέκοψεν
κ.τ.λ.] 'and Satan hindered us.' The καὶ has here no adversative force ('sed,' Vulg., *De W.*), but simply places in juxtaposition with the intention the actual issue ('et impedivit,' Clarom., and all the other Vv.), the opposition lying really in the *context*. On this practically contrasting use of καὶ, see notes on *Phil.* iv. 12, and *Winer, Gr.* § 53. 3, p. 388. On the primary meaning of the verb ἐγκόπτειν (*Hesych.* ἐνεκοπτόμην· ἐνεποδιζόμην), 'to hinder by breaking up a road,' see notes on *Gal.* v. 7.

δ Σατανᾶς] 'Satan,' Heb. שָׁטָן the personal evil Spirit, the 'adversary' κατ' ἐξοχήν (δ ἐχθρός, *Luke* x. 19); comp. notes on *Eph.* iv. 27. To refer this term to human adversaries

Σατανᾶς. ¹⁹ τίς γὰρ ἡμῶν ἐλπὶς ἡ χαρὰ ἡ στέφανος καυχήσεως, ἡ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου

(De W.), or to some inward impediment (Jowett, who most inaptly compares Acts xvi. 7), is in a high degree doubtful and precarious: St Paul here plainly says that the Devil was the hindrance; what peculiar agencies he used are not revealed. Without here entering into controversy, it seems not out of place to remark, that the language of the N.T., if words mean anything, does ascribe a personality to the Tempter so distinct and unmistakeable, that a denial of it can be only compatible with a practical denial of Scripture inspiration. To the so-called charge of Manicheism, it is enough to answer that if an inspired Apostle scruples not to call this fearful Being *δὲ θεὸς τοῦ αἰώνος τούτου* (2 Cor. iv. 4), no sober thinker can feel any difficulty in ascribing to him permissive powers and agencies of a frightful extent and multiplicity; see Hofmann, *Schriftb.* Vol. I. p. 389 sq., and Ebrard, *Dogmatik*, § 240, Vol. I. p. 290.

19. τίς γὰρ ἡμῶν] Interrogative confirmation of the Apostle's earnest desire to see his converts; 'who is so if ye are not so,' Olsh., 'quid mirum si tanto teneat vestri desiderio? nam quid aliud est in hoc mundo quo mihi placeam, quo me jactem, quo fretus mihi promittam felicitatem,' Calv. *ἐλπὶς ἡ χαρά* 'hope or joy,' not exactly 'causa spei et materies letandi,' Schott, but the subjects and substratum of both one and the other, —the subjects in whom both reside; comp. Phil. iv. 1, and, more significantly and emphatically, 1 Tim. i. 1 (notes). Examples of similar uses in pagan writers are collected by Wetst. *in loc.*; the most pertinent seems Livy, XXVIII. 39, 'Scipionem—spem omnem

salutemque nostram.'

στέφανος καυχήσεως] 'crown of boasting,' comp. Prov. xvi. 31, Ezek. xvi. 12, *Πράσινη πτυχὴ* [στέφ. καυχήσεως, LXX], and somewhat similarly Isaiah lxii. 3, *τηγ στέφανος καλλίους καὶ διδημα βασιλεας*: the Thessalonians were to the Apostle as it were a chaplet of victory, of which he might justly make his boast in the day of the Lord. It is scarcely necessary to add that *καυχήσεως* is not merely = *δόξης λαμπρᾶς* (Theoph.), but implies *ἔφ φ διδλλομαι* [καυχάμαι], Chrys., the genitive being not the gen. 'apositionis' (Koch), nor even of the metaphorical substance (comp. Rev. xii. 1), but, as the termination in *-στις* seems to require, that of the 'remoter object'; see *exx.* in Winer, *Gr.* § 30. 2. β. p. 170. ή οὐχὶ καὶ ὑμεῖς] 'or are not ye also;' not 'nonne,' Vulg., but 'aut [an] non,' Claram., *αὐτὸι* Syr. (Philox.), the particle *η* retaining its proper disjunctive force (see Devar. *de Part.* Vol. I. p. 101, ed. Klotz), and introducing a second and negative interrogation, explanatory and confirmatory of what is implied in the first; comp. Winer, *Gr.* § 57. 1, p. 451, and esp. compare the good remarks of Hand, *Tursell.* Vol. I. p. 349. The ascensive *καὶ* serves to place the Thessalonians in gentle contrast with other converts, 'ye, as well as my other converts,' *οὐ γὰρ εἰνεις ὑμεῖς, ἀλλως, διλλαδ, καὶ ὑμεῖς, μετὰ τῶν δλλων*, Chrys. [How accurate is this great commentator's observation of the details of language.] *ἔμπροσθεν τοῦ Κυρίου κ.τ.λ.*] 'in the presence of our Lord Jesus at His coming!' There is some little difficulty in the connexion of this mem-

ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ²⁰ ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

As we could not forbear
any longer, we sent Ti-
mothy to reassure you in your affliction.

III. Διὸ μηκέτι στέγοντες εὐδοκή-

ber with what precedes. We clearly must not assume a transposition, and connect it with *τις γάρ—κανχήσεως* (Grot.), nor again closely and exclusively unite it with *ἡ οὐχὶ καὶ ὑμεῖς* (Olsh.), but, as the context seems to require, append it to the whole foregoing double question, to which it imparts its specifically Christian aspect. The Apostle might have paused at *καὶ ὑμεῖς*, and proceeded with ver. 20, but feeling that the *Ἐπίτι, χαρά, κ. τ. λ.* needed characterizing, he subjoins the circumstances of place and time. 'Ἐν τῇ παρουσίᾳ' obviously refers to the Lord's second coming,—not merely and exclusively 'to establish his Messianic kingdom' (Lünem., compare the objectionable remarks of Usteri, *Lehrb.* p. 352), but—*to judgment*; comp. ch. iii. 13, iv. 15, v. 23. The addition *Χριστοῦ* (*Rec.* with *FGL*; many *Vv.*) is rightly rejected by *Lachm.*, *Tisch.*, and most modern editors.

20. ὑμεῖς γάρ κ.τ.λ.] 'Yea verily ye are our glory and our joy.' The *γάρ* does not appear here to be argumentative,—*i. e.* it does not subjoin a reason of greater universality (Alf., citing Soph. *Philoct.* 746, but see Buttm. *in loc.*), but seems rather confirmatory and explanatory ('confirmat superiorem versum *seriā asseverationē*', Calv.), the *γέ* element having here the predominance; see notes on *Gal.* ii. 6, and Winer, *Gr.* § 53. 8. b, p. 396. For a complete investigation of the primary meaning and principal uses of this particle, the student is especially referred to *Klotz, Devar.* Vol. II. p. 231 sq.

account;' not exactly *διὰ τὸ εἶναι ὑμᾶς τὴν δόξαν ἡμῶν καὶ τὴν χαράν* (Lünem.), which seems too restricted, but, on account of the affectionate but abortive desire expressed in the three preceding verses; *ἐπειδὴ ἡμεῖς δραμεῖν πρὸς ὑμᾶς ἐκωλύθημεν ἀπεστελλαμεν Τιμόθεον*, Theod. On the use of *διό*, see notes on *Gal.* iv. 31, and grammatical reff. on *Philem.* 8.

μηκέτι στέγοντες] 'no longer able to forbear;' 'no longer able to control my longing to see or at least hear about you;' 'cum desiderio vestri impares essemus,' Just. Lünemann (approved by Winer, *Gr.* § 55. 5, p. 529, ed. 6) rightly objects to the assertion of Rückert that *μηκέτι* is here incorrectly used for *οὐκέτι*, as *μηκέτι* can be properly and accurately explained as involving the subjective feelings of the writer ('being in a state that I could not,' 'as one that could not'); still, as has been before said (notes on ch. ii. 15), the tendency of later Greek to adopt the subjective form of negation with participles is very noticeable, and must always be borne in mind; comp. Madvig, *Synt.* § 207, and see also the notes and reff. on ch. ii. 15. The verb *στέγειν* (*βαστάζειν, ὑπομένειν*, Hesych.; *φέρειν, ὑπομένειν, καρτερεῖν*, Chrys. *on 1 Cor. ix. 12*) is only used in the N.T. by St Paul, twice with (*1 Cor. ix. 12, xiii. 7*), and twice without (here and ver. 5) an accus. object: see, however, the list of exx. in Wetst. *on 1 Cor. l.c.*, and those in Kypke, *Annot.* Vol. II. p. 213, the most pertinent of which in ref. to this place is Philo, *in Flacc.* § 9, Vol. II. p. 527 (ed. Mang.), *μηκέτι στέγειν δυνάμενοι τὰς ἐνδελας.*

σαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, ² καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς

εὐδοκῆσαμεν] ‘we thought it good;’ Auth., comp. Arm., ‘placuit nobis,’ Vulg., Clarom., ‘galeikaida uns,’ Goth., not ‘enixe voluimus’ [ahedarna] *Æth.*, comp. Syr., as the idea of a ‘libera’ (εὐδόκεια, προεκρίναμεν, Theoph.) rather than a ‘propensa voluntas’ seems here more suitable to the context; see notes on ch. ii. 8, and Fritz. *Rom.* Vol. II. p. 369 sq. The plural here seems clearly to refer, not to St Paul and Silas (Beng.), but to St Paul alone, the subject of the verse being in close connexion with the concluding verses of ch. ii., where the Apostle expressly limits the reference to himself. καταλειφθ. ἐν Ἀθήν. μόνοι] ‘to be left behind at Athens alone,’—alone, not without some emphasis, as its position seems to indicate; alone, and that at Athens, ‘urbe videlicet a Deo alienissimā,’ Beng. There is some little difficulty in reconciling this passage with Acts xvii. 14 sq. From the latter passage compared with xviii. 5, it would seem that Timothy and Silas first rejoined St Paul at Corinth, and so, that the former was not with the Apostle at Athens; from the present words (καταλειφθῆναι, ἐπέμψαμεν, ver. 2; ἐπεμψα, ver. 5), however, it seems scarcely doubtful that Timothy was despatched from Athens. Omitting untenable suppositions of a second visit to Athens (Schrader), or of St Luke’s ‘ignorance,’ or ‘that only Silas was left behind’ (Jowett),—we must either suppose (a) that St Paul despatched Tim. before his own arrival to Athens (Wieseler, *Chronol.* p. 246 sq.), or perhaps more naturally, (b) that Timothy, having been able to obey the Apostle’s

order (Acts xvii. 15) more quickly than Silas, did actually come to Athens, and was at once despatched to Thessalonica. The Apostle then continued waiting for both where he was (Acts xvii. 16), but ultimately left the city, and was rejoined by them both after his arrival at Corinth; see Neander, *Planting*, Vol. I. p. 195, note (Bohn).

2. συνεργὸν τοῦ Θεοῦ] ‘fellow-worker with God,’ ‘adjutorem Dei,’ Clarom.; comp. 1 Cor. iii. 9. The σύν does not refer to others not named, but, in accordance with the regular construction of the word in the N. T. (Rom. xvi. 3, 9, 21, Phil. ii. 25, iv. 3, comp. 2 Cor. i. 24), to the expressed and associated genitive Θεοῦ; comp. Bernhardy, *Synt.* III. 49, p. 171, Jelf, *Gr.* § 519. The reading is somewhat doubtful, and the variations very numerous (see Tisch. *in loc.*), but all probably to be referred to the supposed difficulty of the expression. *Rec.* reads καὶ διδάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν with DE(confusedly) KL; mss.; Syr. (omits καὶ), Philox. (but with asterisk), al.; Chrys., Theod. The text as it stands [*Griesb.*, *Lachm.*, *Tisch.*, and most modern editors] is only found in D¹; Clarom., Sangerm., Ambrosiast., but is supported indirectly by A, some mss., and several Vv. (Copt., Goth., *Æth.*), which have διδάκονον instead of συνεργὸν, and FG, al., which have both, and also to some extent by B, which omits τοῦ Θεοῦ. ἐν τῷ εὐαγγελίῳ defines more precisely the sphere in which his co-operation was exhibited; see Rom. i. 9, Phil. iv. 3. εἰς τὸ στηρίξαι κ.τ.λ.] ‘to establish you and to exhort in behalf of your faith that &c.:’ purpose

καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν ³ τὸ μηδένα

of Timothy's mission; he was, in the unavoidable absence of the Apostle, to strengthen them, and to exhort them to be steadfast; comp. Acts xv. 32. These expressions do not seem in accordance with the timid character which Alf. *in loc.* and *on 2 Tim.* i. 7, 8, al. ascribes to the Apostle's faithful fellow-worker.

παρακαλέσαι] 'to exhort,' 'ad exhortandos,' Vulg.; not here 'to comfort,' Auth., Syr. (Philox.), al. (Eph. vi. 22, Col. iv. 8 [correct *on ib.* ii. 2, ed. 1]), still less

لَهُ مُدْعِي [roget vos de] Syr., but, as the next verse seems to require, in the more usual sense of 'encouraging,' or 'exhorting'; *τα παρακαλέσῃ φέρειν γενναλως τὰς τῶν ἐναντιων ἐπιβούλας*, Theod. The second *ὑμᾶς* which *Rec.* here adds with D³KL; mss.; Vv., is rightly rejected by *Lachm.*, *Tisch.*, with distinctly preponderant external evidence [ABD¹ FG; mss.; Vv.; Chrys., Theod.].

ὑπὲρ τῆς πίστεως] Not identical in meaning with *τερπὶ τῆς πίστεως* (De W.), which *Rec.* here adopts on weak external authority [D³E⁸L; mss.], but appy. more distinctly expressive of the benefit to, and furtherance of the faith, which was contemplated in the παρδκλησις; see *Winer, Gr.* § 47. 1, p. 343, and comp. notes *on Phil.* ii. 13.

3. τὸ μηδένα σαύνεσθαι] 'that no one be disturbed.' objective sentence (Donalds. *Gr.* § 584) dependent on παρακαλέσαι, explaining and specifying the subject-matter of the exhortation; comp. *Winer, Gr.* § 44. 5, p. 294 (ed. 6), but more fully p. 375 (ed. 5). Of the different explanations of this infinitival clause, this seems far the most simple and grammatically tenable. That of Schott,—according

to which τὸ μηδένα κ.τ.λ. is an accus. of 'reference to,' is defensible (see Krüger, *Sprachl.* § 50. 6. 8, comp. notes *on Phil.* iv. 10), but, in the case of transitive verbs like παρακαλεῖν, of precarious application: that of Lüneim. and Alf.,—according to which τὸ μηδ. is in apposition to the whole preceding sentence, and dependent on the preceding εἰς, more than doubtful; the regimen is remote, and the assumption that τοὐτέστι might have been written for τό (Lüneim.), or inserted before it (Alf.), extremely questionable, if not inconsistent with the assumed dependence on εἰς. The only objection to the construction here advocated—that παρακαλέσαι would thus be associated with a simple accus. *rei*—is of no real weight; for (1) such a construction is possible (comp. *1 Tim.* vi. 2), and (2) the dependence of such explanatory or accusatival infinitives on the governing verb is appy. not so definite and immediate as that of simple substantives; comp. *Matth. Gr.* § 543, obs. 2, 3, *Scheuerl. Synt.* § 45. 4, p. 478. The only real difficulty in these and similar constructions is correctly to define the difference between the *infin.* when with, and when without the article: perhaps it amounts to no more than this, that in the former case the infinitival clause is more emphatic, aggregated, and substantival, in the latter more merged in the general structure of the sentence; see *Winer, Gr.* § 44. 2, p. 286 (ed. 6), Krüger, *Sprachl.* § 50. 6. 3, *Matth. Gr. l.c. obs. 2*. The reading of *Rec.*, τῷ μηδένα κ.τ.λ., is not either exegetically or grammatically admissible (opp. to Green, *Gr.* p. 277; see *Winer, l.c.*, p. 294), and is wholly unsupported by *uncial* authority; see *Tisch. in loc.*

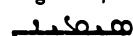
σαινεσθαι ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα· ⁴ καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ

σαίνεσθαι] 'be disturbed,' 'be disquiet-ed.' This verb (an *āπ.* λεγόμ. in the N. T.) properly signifies 'to be fawned on' (σαίνειν, ἐτι ἔνων ἀλλόγων, δέσποι σελεῖν τὴν οὐρανού, Eustath. p. 393, 9), and metaphorically, 'soothed' (Aesch. *Choephr.* 186), but is occasionally found in later writers in the stronger sense of κωνῖσθαι, σαλεύεσθαι (Hesych.); comp. Diog. Laert. VIII. 41 (cited by Elsner), σανόμενοι τοῖς λεγομένοις ἐδάκρυνον καὶ φωνεῦν. So rightly Chrys. (θορυβεῖσθαι), Theod., Zonaras, *Lex.* p. 1632 (κλανεῖσθαι), al., most of the ancient Vv. (Syr.  [succid-eretur], Vulg. 'moveatur'), and nearly all modern commentators. Wolf, Tittmann (*Synon.* I. p. 189), and appy. Jowett, retain the more usual sense 'pellici,' scil. 'ad officium deserendum,' but with little plausibility, and in opposition to the consent of both Ff. and Vv. The derivation, it need scarcely be said, is not from ΣΑΝ- or ΣΑΝ- (Benfey, *Wurzellex.* Vol. I. p. 181), but from σελω; comp. Donalds. *Cratyl.* § 473.

τὰ ταῦτα] 'in these afflictions,' not merely those endured by the Apostle (comp. Εεκ.), but those in which both he and his readers had recently shared, and which, though appy. over for a time (ver. 4), would be almost certain to recur. The *ἐτι* is certainly not instrumental, nor even temporal (Lünenm.), but merely *local*, with ref. to the circumstances in which they were, and by which they were (so to say) environed; comp. Winer, *Gr.* § 48, a, p. 345.

αὐτοὶ γὰρ οἴδατε] 'for yourselves know;' reason for the foregoing exhortation τὸ μὴ σαίνεσθαι κ.τ.λ.: both their

own experiences and the Apostle's words (ver. 4) taught them this practical lesson.

κείμεθα] 'we are appointed thereunto,' scil. τὸ θλίβεσθαι (comp. ver. 4), not τὸ ὑπομένειν θλίψεις, Koch 1, the τοῦτο referring laxly to the preceding θλίψεις. On the meaning of κείμεθα (Vulg. 'positi,' Syr.  [succid-eretur], Goth. 'ratidai,' but !), see notes on *Phil.* i. 17, and with respect to the sentiment, which is here perfectly general (*περὶ πάντων λέγει τῶν πιστῶν*, Chrys.), see 2 Tim. iii. 12 (notes), and comp. Reuss, *Theol. Chrét.* IV. 20, Vol. II. p. 224 sq.

4. καὶ γὰρ ὅτε κ.τ.λ.] 'for verily when we were with you,' 'nam et,' Vulg., Clarom.,  Syr.; proof of the preceding assertion, γὰρ introducing the reason, καὶ throwing stress upon it; see Winer, *Gr.* § 53, p. 397, and notes on *Phil.* ii. 27, where this formula is briefly discussed. On the use of πρὸς with acc. with verbs implying rest, &c., see notes on *Gal.* i. 18, iv. 18.

μέλλομεν θλίβεσθαι] 'we are to suffer persecution,' here not merely a periphrasis of the future, but an indirect statement of the fixed and appointed decree of God; comp. ver. 3. The verb μέλλω has three constructions in the N. T.; (a) with the present,—in the Gospels and the majority of passages in the N. T.; (b) with the aor., Gal. iii. 23, Rev. iii. 2, iii. 16,—a construction found also in Attic Greek (Plato, *Crit.* p. 108 A, *Gorg.* p. 525 A, al.); (c) with a future,—only in a few passages (Acts xi. 28, xxiv. 15), though the prevailing use in earlier Greek:

έγένετο καὶ οἴδατε. 5 διὰ τοῦτο κάγὼ μηκέτι στέγων
ἔπειμψα εἰς τὸ γυνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν
ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

see Winer, *Gr.* § 44. 7, p. 298, Krüger, *Sprachl.* § 53. 8. 3 sq.

*kal oībare] 'and know,' scil. from your own experiences. The first *kal* does not here seem correlative to the second, *kal—kal* (see on *1 Tim. v. 10*), but appears rather to have an ascensive force, while the second is simply copulative; οὐχ δτι ἐγένετο τοῦτο λέγει μόνον, δλλ δτι πολλὰ καὶ δλλα προείπε, καὶ ἔξεβη, Chrys.*

5. **διὰ τοῦτο**] 'On this account.' scil. because the foretold tribulation had now actually come upon you. In the following καὶ γὰρ the καὶ does not belong to the sentence (the argument of Linem., however, that it would then be διὰ καὶ τοῦτο, is of no weight, see on *Phil.* iv. 3) but to the pronoun, which it puts in gentle contrast with the *ὑμεῖς*, both expressed and involved in the preceding verse: as they had felt for the Apostle (more fully alluded to ver. 6), so he on his part felt for them; comp. notes on ch. ii. 13.

μηκέτι στέγων] 'no longer forbearing, able to contain;' see notes on ver. I.

εἰς τὸ γνῶναι] 'with a view of learning;' design of the *ἔπειψα*, comp. ver. 2. It does not seem right to supply mentally *αἴρει* (Olsh.; 'ut cognoscet,' *Æth.-Platt*, sim. Pol.); the subject of the principal verb is naturally the subject of the infinitive.

So rightly Syr. **Ϣ** [ut cognoscerem]: the other Vv. adopt the inf., or an equivalent ('ad cognoscendam fidem vestram' Vulg., Clarom.), and are thus equally indeterminate with the original. μήτος ἐπέσαρεν

κ.τ.λ.] 'lest haply the tempter have tempted you,' aor. indic. specifying a fact regarded as having actually taken place already: the temptation was a fact, its results, however, were uncertain (comp. Chrys.); see Winer, *Gr.* § 56. 2, p. 448, and comp. notes on the very similar passage Gal. ii. 2. It may be observed that Green (*Gr.* p. 81), Fritzsche (*Fritz. Opusc.* p. 176 note), and Scholef. (*Hints*, p. 114) regard $\mu\eta\pi\omega$ s as dubitative in the first clause, and expressive of apprehension in the second, 'an forte Satanus tentasset....ne forte labores irriti essent,'—but with little plausibility. The argument of Fritz., that the $\mu\eta\pi\omega$ s (metuentis) in the first clause would have required $\gamma\epsilon\eta\sigma\epsilon\tau\alpha$ in the second ('atque ita labores irriti essent futuri'), is certainly not valid: the future would have represented something to occur at some indefinite future time, the aor. subj. is properly used of a transient state occurring in particular cases; see Matth. *Gr.* § 519. 7, and comp. Madvig, *Synt.* § 124. 1, who correctly observes that $\mu\eta$ with fut., after verbs of fearing, &c., always gives a prominence to the notion of futurity. On the substantival form $\delta\pi\epsilon\rho\delta\zeta\omega$, see exx. in Winer, *Gr.* § 45. 7, p. 316, comp. Bernhardy, *Synt.* vi. 22, p. 316.
εἰς κενὸν γένηται] 'prove in vain,' comp. Gal. ii. 2, and the exx. collected by Kypke, *Obs.* Vol. II. p. 275. The primary force of the prep. is somewhat similarly obscured in the adverbial formulae, *εἰς κοινὸν*, *εἰς τακτόν*, **κ.τ.λ.**; see Bernhardy, *Synt.* v. 11, p. 221. On the meaning of *κότος*, comp. notes on ch. ii. 9.

When he came to us and reported your faith, we were greatly comforted, and are deeply thankful.

⁶ Ἀρτὶ δὲ ἐλθόντος Τιμοθέου πρὸς τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνεῖαν ὑμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἵδειν καθάπτερ

6. "Αρτὶ δὲ is most naturally connected with the participle (Æth. [Pol.],—distinctly), not with the remote verb παρεκλήθημεν, ver. 7 (Lünem., Koch), which has its own adjunct, διδ τοῦτο; so appy. Syr., and probably all the other Vv., but the uncertainty as to punctuation precludes their being confidently cited on either side. The adverb ἀρτὶ [δρῶ, connected with δρτίωτε, ἀρμοῖ], which properly stands in opp. as well to immediately present (ὑπερ, Plato, *Meno*, p. 89) as remotely past time (παλαια, Plato, *Crit.* p. 43), is often used in the N. T. and in later writers in reference to purely present time; see esp. Lobeck, *Phryne*. p. 18 sq. εὐαγγελισμένου] 'having told the good tidings of;' comp. Luke i. 19: οὐκ εἶπεν ἀπαγγελώσω, δλλ', εὐαγγελισμένου' τοσούτος ἀγάθων ἡγέτο τὴν ἐκείνων βεβαίωσιν καὶ τὴν ἀγάπην, Chrysa. The verb εὐαγγέλιος, is used in the N. T. both in the active (Rev. x. 7, xiv. 6), passive (Gal. i. 11, Heb. iv. 6, al.), and middle. In the last form its constructions in the N. T. are singularly varied; it is used (a) absolutely, Rom. xv. 20, 1 Cor. i. 17; (b) with a dat. *personas*, Rom. i. 15; (c) with an accus. *personas*, Acts xvi. 10, 1 Pet. i. 12; (d) with an accus. *rei*, Rom. x. 15, Gal. i. 23; (e) with an accus. *personas* and *rei*, Luke xiii. 32; and lastly (f)—the most common construction—with a dat. *personas* and acc. *rei*, Luke i. 19, al. Of these (b), and occasionally (c), are the forms in use in the earlier writers; see Lobeck, *Phryne*. p. 267, Thom.-Mag. p. 379, ed. Bern.

τὴν πίστιν καὶ τὴν δύ.] 'your faith and your

lore,' the faith which you have, and the love which you evince to one another (ver. 12); δηλοῖ ἡ μὲν πίστις τῆς εὐσεβείας τὸ βέβαιον, ἡ δὲ ἀγάπη τὴν πρακτικὴν δρεῖν, Theod. The third Christian virtue, δικαιος, is not here specified (comp. 1 Tim. i. 14, 2 Tim. i. 13, al.), but obviously included; comp. Usteri, *Lehrb.* II. 1. 4, p. 241, Reuss, *Theol. Chrét.* IV. 22, Vol. II. p. 259, 260.

Ἔχετε μνεῖαν κ.τ.λ.] 'that ye have good remembrance of us always,' not exactly, μνημονεύετε ἡμῶν μετὰ ἐπιστολῶν καὶ εφημίλιας, Theoph. (comp. Chrys.), but simply, 'that ye retain a good, i. e., as the following words more fully specify, a faithful (βεβαῖας, Εεκυμ.) and affectionate remembrance of us,' ut nostra memoria bona sit in vobis, Copt., comp. Syr. The μνεῖα ἀγαθὴ formed the third item in the good tidings; τρία τέθεικεν διέρεστα, τὴν πίστιν, τὴν ἀγάπην, καὶ τοῦ διδασκαλοῦ τὴν μημήν, Theod.

πάντοτε seems here more naturally joined with the preceding verb (Syr., Æth.), as in ch. i. 2, 1 Cor. i. 4, 2 Thess. i. 3, al., than with the participle (Copt.): the μνεῖα was not only ἀγαθὴ, but διδασκαλῶς; see 2 Tim. i. 4. So Auth., Arm., and appy. the majority of modern commentators.

ἔπιποθε. ἡμᾶς ἰδεῖν] 'longing to see us.' further expansion of the preceding words; comp. 2 Tim. i. 4. On the force of the ἐπί, here not intensive but directive, see Fritz. on Rom. i. 11, Vol. I. p. 31, and notes on 2 Tim. i. c. καθάπτερ καὶ ἡμᾶς ὑμάς] 'even as we also are longing to see you;' τὸ γὰρ μαθεῖν τὸν φιλοθέα ὅτι τούτο οἶστε δ

καὶ ἡμεῖς ὑμᾶς, ⁷ διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, ⁸ δότι νῦν ζῷμεν ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.

φιλοβμενος, δτι φιλεῖται, πολλὴ παρα-
μνθα καὶ παράκλησι, Chrys. On the
meaning and use of καθάπερ, see notes
on ch. ii. 11, and on the use of καὶ
with comparative adverbs, notes on
Eph. v. 23.

7. διὰ τοῦτο] 'for this cause:' in
reference to the three preceding speci-
fications, which are here grouped to-
gether in one view. The resumed διὰ τοῦτο is not superfluous (comp. De
W.): the length of the preceding sen-
tence, and the fact that ἀρτι ἐλθόντες
involved mainly the predication of
time, make a recapitulatory and cau-
sal formula here by no means inap-
propriate. παρεκλ. ἐφ' ὑμῖν] 'we were comforted over you,'
you were the objects which formed the
substratum of our comfort; comp.
2 Cor. vii. 7. The prep. ἐπὶ is not
exactly equivalent to 'in,' Vulg., 'ex,'
[fram] Goth., or even 'propter,' *Æth.*
(Pol.),—still less to 'quod attinet ad,'
Lünem.,—but with its usual and proper
force points to the basis on which
the παράκλησι rested, 'fundamentum
cui veluti superstructa est,' Schott;
see Winer, *Gr.* § 48. c, p. 351. The
reading παρακεκλήμεθα, though found
only in A and 3 mss., has been adopt-
ed by Koch, as according better with
his connexion of ἀρτι with the finite
verb. Surely this is most rash criti-
cism.

ἐπὶ πάσῃ κ.τ.λ.] 'in all our necessity and tribulation':
certainly not 'in quāvis angustiā et
afflictione,' Schott,—a translation dis-
tinctly precluded by the presence of
the article, which here represents the
ἀνάγκη καὶ θλίψις as a collective whole;
comp. 2 Cor. i. 4, vii. 4. The use of
ἐπὶ is here only slightly different from

that above; it has appy. neither a
temporal (Lünem.) nor a causal (2 Cor.
i. 4, but obs. the accompanying *ἐπὶ τῇ θλ.*), but a *semilocal* force (comp.
2 Cor. vii. 4, and Mey. *in loc.*), mark-
ing that with which the παράκλησι
stands in immediate contact and con-
nection; comp. Bernhardy, *Synt.* v.
24. b, p. 248 sq., and notes on *Phil.*
i. 3. In the former use the idea of
ethical superposition seems mainly pre-
dominant, in this latter, that of ethical
contact; comp. Krüger, *Sprachl.* § 68.
41. 5. There is some little doubt as
to what the ἀνάγκη καὶ θλίψις are to
be referred. On the whole, the force of
ἀνάγκη [connected with ΑΓΚ, Pott,
Etym. Forsch. Vol. I. p. 184; 'vim
omnem significat quae evitari non pot-
est,' Wunder, *Soph. Trach.* 823] and
the tenor of the context seem to im-
ply, not any inward distress (De W.),
but rather some *outward* trial and
trouble (Alf. compares *Acts* xviii. 5—
10) under which the Apostle was then
suffering; see Lünem. *in loc.*

The order of the words is inverted in
Rec. (θλίψ. κ. ἀνάγκη), but only on the
authority of JK; mss.; several ff.

διὰ τῆς πίστεως] 'through your
faith:' the medium by which this
comfort was realized by the Apostle,
was the faith on the part of the Thess.
of which he had received tidings;
αὕτη δοδευτος μενσα τὴν παράκλη-
σιν ημῖν εἰργόσα, (Ecum.

8. δτι νῦν [ζῷμεν] 'because now we
live;' reason for the preceding state-
ment of the comfort which he re-
ceived from hearing of the faith of
his converts. The contrast shows that
the Apostle regards the ἀνάγκη καὶ
θλίψις as a kind of death, from which

⁹ τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἢ χαίρομεν δι' ὑμᾶς ἔμπρο-

he is raised to the full powers of life (comp. Rom. viii. 7) by the knowledge of the firm posture of the Thess.; τὴν γὰρ ὑμετέραν βεβαίωσιν ἡσήν ἡμετέραν ὑπολαμβάνομεν, Theod.; compare Pearson, *Creed*, Vol. II. p. 319 (ed. Burt.). The conditional member, διὰ ὑμεῖς κ.τ.λ., shows that νῦν (like the Lat. 'nunc') is not here used in a purely temporal (comp. Jowett), but in a logical and argumentative sense, approaching in meaning to 'in hoc rerum statu,' 'rebus sic se habentibus'; see Hartung, *Partik. νῦν*, 2. 2, Vol. II. p. 25, Jelf, *Gr.* § 719. 2. The true principle of the usage is well explained by Hand; 'sæpe in his duæ rerum conditiones collocantur, quarum altera aut præcessit, aut cogitatur esse posse, eique ex adverso opponitur ea quæ vera ac præsens adest et valet,' *Turcell.* Vol. IV. p. 340. ἐάν διεῖσθι κτήκητε] 'if ye stand (fast);' hypothetically stated, as the faith of the Thessalonians was not yet complete (comp. ver. 10); experience was yet to show whether the assumption was correct. On the force of διὰ with the subj. ('sumo hoc, et potest omnino ita se habere, sed utrum vere futurum sit, neque, id nescio, verum experientia cognoscam,' Herm.), and on its general distinction from εἰ with the indic., see notes on *Gal.* i. 9, Winer, *Gr.* § 41. 2, p. 260, and Herm. *Viger.* No. 312. The solecistic reading στήκετε [AFGKL; mss.; Chrys. ms.] is maintained by Koch and *Tisch.* (ed. 7),—but on insufficient authority, as such permutations of similar vowels are occasionally found even in the best MSS.; comp. Scrivener, *Introd. to N. T.* p. 10. On the meaning of this late form στήκετε, not *per se* 'to stand fast' (comp. Rom.

xiv. 4), see notes on *Phil.* i. 27. In the N. T. it occurs only in St Paul's *Epp.*, and *Mark* xi. 25.

τῷ Κυρίῳ] 'in the Lord,'—in Him as the element of their true life, and the sphere of its practical manifestations; comp. *Phil.* iv. 1, and see notes on *Eph.* iv. 17, vi. 1.

9. τίνα γὰρ κ.τ.λ.] Confirmation of the preceding conditioned declaration, ὅτι νῦν δόμεν κ.τ.λ.; 'we live, I say, for what sufficient thanks can be rendered to God for our plenitude of joy on your account;' τοσαύτη, φησί, ἡ δι' ὑμᾶς χαρά, ὅτι οὐδὲ εὐχαριστεῖν κατ' δέξιαν εὐπλοκομεν, (Ecum., comp. Theoph.

διταποδοῦναι] 'render,'—properly, 'in return,' 'retribuere,' *Vulg.*, τιταπάτε, *Syr.*; εὐχαριστία is regarded as a kind of return for the mercies and blessings of God; Grot. aptly compares Psalm cxvi. 12, הַלְלוּ יְהוָה בָשָׂר וְנֶesh. The binary compound διταποδόναι is used by the Apostle both 'in bonam' and 'in malam partem' (2 Thess. i. 6, comp. Rom. xii. 19), in the sense of rendering back a due; the διὰ marking the idea of return, the διὰ hinting at that of the debt incurred, 'ubi dando te exsolvis debito,' Winer, *de Verb.* *Comp.* IV. p. 12.

τεπλ ὑμῶν] 'concerning you,' 'for you,' comp. ch. i. 2, 1 Cor. i. 4, 2 Thess. i. 3, ii. 13. The difference between τεπλ and ὑπερ (Eph. i. 16, comp. *Phil.* i. 4) in such combinations as the present is scarcely appreciable; see notes on *Col.* iv. 3, and comp. on *Phil.* i. 7. ἐπὶ πάσῃ τῇ χαρᾷ] 'on account of, for, all the joy,' ἐπὶ having here more of its causal and derivative sense, and marking the ground and reason of the

σθεν τοῦ Θεοῦ ήμῶν; ἐοὶ νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσατε τὰ ὑστερήματα τῆς πίστεως ὑμῶν.

ἀνταπόδοσις εὐχαριστίας: comp. I Cor. i. 4, 2 Cor. ix. 15, Polyb. *Hist.* xviii. 26. 4, see notes on *Phil.* i. 5, and Krüger, *Sprachl.* § 68. 41. 6. The present use of ἐπὶ is nearly allied to the common use of the prep. with verbs denoting affections of the mind, θαυμάζειν, διγαλλιᾶν, κ.τ.λ., but perhaps recedes a shade farther from the idea of 'ethical basis,' to which both this and all similar uses of the prep. are to be ultimately referred; see notes on ver. 7, and Winer, *Gr.* § 48. c, p. 351. It is scarcely necessary to say that πάσα ἡ χαρὰ is not, except by inference, 'summa lœtitia' (Schott, —who however fails to observe the article), but 'all the joy,' Copt., —'joy taken in its whole extent'; see Winer, *Gr.* § 18. 4, p. 101: the Apostle's joy wanted nothing to make it full and complete.

ἢ χαρομεν] 'which we joy,' attraction for ἡ χαρομεν (Winer, *Gr.* § 24. 1), the construction being appy. here χαρειν χαράν (Matth. ii. 10), not χαρειν χαρᾶ (John iii. 29), which, though analogous, would be scarcely so natural with the simple relative. On these intensive forms, see Winer, *Gr.* § 32. 2, p. 201, § 54. 3, p. 341, Lobeck, *Paralipom.* p. 224 sq.

εὐπροσθεν κ.τ.λ.] 'before our God,' further definition of the pure nature of the joy: it was such as could bear the scrutiny of the eye of God, 'illo videlicet teste atque inspectore, et ut arbitror probatore,' Just., comp. Calv. On the formula εὐπροσθεν τοῦ Θεοῦ, only used by St Paul in this Ep. (ch. i. 3, iii. 13, comp. ii. 19), see notes on ch. i. 3. The clause obviously belongs, not to χαρά (Pelt), still less

to ver. 10 (Syr.-Pesh., but not Philox.), but to the verb χαρομεν.

10. νυκτὸς καὶ ἡμέρας] 'night and day,' καὶ τοῦτο τῆς χαρᾶς σημεῖον, Chrys. On this formula, see notes on ch. ii. 9, and on I Tim. v. 5.

ὑπερεκπερισσοῦ δέομενοι] 'above measure praying,' participial adjunct, not to χαρομεν, which is only part of a subordinate clause, but to the leading thought τινα—ἀνταπόδοσις (Lünem., Alf., Jowett), the participle not having so much a causal (Lünem.) as a circumstantial ('praying as we do,' Alf.), or perhaps rather a simply temporal reference; compare Krüger, *Sprachl.* § 56. 10. 1. On the rare cumulative form ὑπερεκ. (ch. v. 13, Eph. iii. 20, Daniel iii. 23 (Theod.), comp. Clem.-Rom. I Cor. 20), and St Paul's noticeable use of compounds of ὑπέρ, see notes on *Eph.* l. c.

ἵτε τοῦτο] 'that we may see,' 'ut videamus,' Vulg., Clarom.; purpose and object (*τινα τοῦτον αἴροις*, Theoph.) of the prayer, with perhaps an included reference to the subject of it; comp. 2 Thess. ii. 2, and see notes on ch. ii. 12.

καταρτίσατε] 'make complete,' 'ut suppleamus,' Clarom. The verb καταρτίσειν (Hesych. κατασκευάζειν, στρεοῖν, Zonar. δριμόζειν) properly signifies 'to make ἄριος'—the καρά having appy. a slightly intensive force (see Rost u. Palm, *Lex.* s. v. καρά, IV. 4),—thence 'to re-adjust and restore,' whether in a simple (Matth. iv. 21), or an ethical sense (Gal. vi. 1), what had been previously out of order; and thence, with a somewhat more derivative sense (as here), 'to supply what is lacking or deficient,' πληρῶσαι, Theod., διατηρῶσαι,

May God direct my way
to you. May He make
you abound in love, and
stablish you in holiness.

II Αὐτὸς δέ ὁ Θεὸς καὶ πατὴρ ἡμῶν
καὶ ὁ Κύριος ἡμῶν Ἰησοῦς κατευθύναι τὴν

Ecum. For exx. see Wetst. Vol. I. p. 278, Elsner, *Obs.* Vol. II. p. 70, and notes on *Gal. l. c.*

τὸ δυστερήματα κ. τ. λ.] 'the lacking measures of your faith,' 'that in which your faith was yet deficient,' comp. Col. i. 24. These defects are referred by Olah. to their faith, not on the side of its power but of its knowledge. This seems substantially true (οὐτανῆς ἀπέλαυσαν τῆς διδασκαλίας, οὐδὲ δια ἔχοντος μαθεῖν θματον, Chrys., comp. ch. iv. 13); it does not, however, seem correct to exclude defects on the side of *practice*, which ch. iv. 1 sq. seem mainly intended to supply; see Lüinem. in loc.

II. Αὐτὸς δὲ κ. τ. λ.] 'Now may God Himself and our Father,' translation by the δὲ μεταβατικὸν (see notes on *Gal. iii. 8*) to good wishes and prayers for their progress in holiness. The αὐτὸς does not seem here to suggest any antithesis between God and the δέσμενος, ver. 10 (De W.), but merely to enhance the power of God in respect of the καρενθύνειν τὴν δόσιν (Lüinem.), and to place in contrast the human agent with his earnest but foiled efforts (ch. ii. 18), and God, who, if He willed, could instantly and surely accomplish all; ὁσιεῖτε, δὲ Θεὸς ἐκκόψας τὸν Σατανᾶν τὸν παραχοῦν ἡμῖν διὰ τῶν πειρασμῶν ἐμποδίζοντα, ἵνα δρθῆν δόσις πρὸς ὑμᾶς ποιησώμεθα, Ecum. On the meaning of the august title, δὲ Θεὸς καὶ πατὴρ, and the probable connexion of ἡμῶν with only the latter substant. (so also Lüinem.), see notes on *Gal. i. 4*. It may be remarked that the copula is omitted in Syr., Copt., Αἴθ. (both), and retained in Vulg., Clarom., Goth., Arm., Syr. (Philox.), but that in these latter Vv., where it thus occurs, there is

no trace of the explanatory force here ascribed to it by many modern commentators.

καὶ δὲ Κύριος

ἡμῶν Ἰησοῦ.] Union of the Son with the Father in the Apostle's prayer. The language of some of the German expositors is here neither clear nor satisfactory: we do not say with Lüinem., that Christ, as sitting at the right hand of God, has a part in the government of the world, 'nach paulinischer Anschauung' (compare Ussteri, *Lehrb.* II. 2. 4, p. 315), still less with Koch, that the Apostle regards Christ 'als die Weisheit und Macht Gottes,'—but assert simply and plainly, that the Eternal Son is here distinguished from the Father in respect of His Personality, but mystically united with Him (observe the significant singular, κατευθύναι) in respect of his Godhead, and, as God, rightly and duly addressed in the language of direct prayer; see esp. Athan. *contr. Arian.* III. 11, Waterl. *Defence*, Qu. XVII. Vol. I. p. 423, Qu. XXII. p. 467. The addition Χριστός (*Rec.*), though supported by D³EFGKL; mss.; Vv.; Ath., and many Ff., is appy. rightly rejected by most modern editors with ABD³; 5 mss.; Clarom., Sangerm., Amit., Αἴθ. (Pol.—but not Platt), al., as a conformation to the more usual formula. κατευθύναι.] 'direct,' optative, not infinitive,—which, though occasionally found in older, and esp. poetical writers in ref. to wishes and prayers (Apollon. *de Synt.* III. 14, Bernhardy, *Synt.* IX. 3, p. 357), has no place in the language of the N.T.; see Winer, *Gr.* § 43. 5, p. 283. The singular is certainly very noticeable both here and 2 Thess. ii. 17: no reasons, except those founded on the true relation of the Father and

όδὸν ἡμῶν πρὸς ὑμᾶς. ¹² ὑμᾶς δὲ ὁ Κύριος πλεονάσται καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλῆλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, ¹³ εἰς τὸ στηρίξαι ὑμῶν τὰς

Son, seem in any way to account for the enallage of number. The verb *κατευθίνειν* (Luke i. 79, 2 Thess. iii. 5) properly signifies ‘to make straight,’ thence (as here) ‘to direct’ (*dirigat*, Vulg., *διέδωσεν*, Syr.), the *kata* being appy. not so much intensive (Koch) as directive, and the appended *πρὸς* specifying the *terminus ad quem*; comp. Winer, *Gr.* § 52. 4, p. 383.

12. ὑμᾶς *εἰ*] ‘But you,—you—whatever it may please God to appoint with respect to us and our prayer: ‘aliud votum quo optat Paulus ut interea dum obstructum illi est iter, se tamen absente Dominus illos confirmet in sanctitate,’ Calv.

δ Κύριος] Not the First Person of the blessed Trinity (Alf.),—still less the Third (Basil, ap. Pearson, *Creed*, Vol. II. p. 265, ed. Burt.), but, in accordance with the application of the title both in ver. 11 and ver. 13, and the prevailing usage in St Paul’s Epp., the *Second*; comp. Winer, *Gr.* § 19. 1, p. 113. The subject δ Κύριος [δ Θεός, A, 73; δ Κύριος Ἰησοῦς, D'E¹ FG; Clarom., Sangerm., al.] is omitted in Syr., Arab. (Erp.), and is rejected by Mill (*Prolegom.* p. cxxx), De W., Koch, al., as an interpolation. The external authority for its insertion is too preponderant to be safely reversed: so Lachm., Tiech.

πλεονάσαι καὶ περισσεύσαι] ‘make you to increase and to abound,’ ‘multiplicet et abundare faciat,’ Vulg., Clarom.; both verbs transitive, and nearly synonymous; the former referring not to mere numerical increase (*τῷ ἀριθμῷ πλεονάσαι*, Theod.), but to spiritual enlargement, the second to

spiritual abundance, and having more of a superlative meaning; comp. Fritz, *Rom.* Vol. I. p. 351. Πλεονάσειν is not transitive elsewhere in the N. T., see, however, Psalm lxx. 21, ἐπλεόνασας τὴν δικαιοσύνην, i Macc. iv. 35, πλεονάσας τὸν στρατόν; the latter περισσος is also commonly intrans., but see 2 Cor. iv. 15, ix. 8, Eph. i. 8 (notes). τῇ ἀγάπῃ κ.τ.λ.] ‘in your love one toward another, and toward all,’ instrumental or rather ablative dative specifying that *with* which they were to be enlarged and to abound; see Hartung, *Casus*, p. 94, Scheuerl. *Synt.* § 22, p. 178, 182. This love was to be shown both in the form of brotherly love (φιλαδελφία, ch. iv. 9) and, in its more extended form, to all mankind, whether διδόντως (Theod.) or not; τοῦτο γὰρ τῆς κατὰ Θεόν ἀγάπης θεωρ τὸ πάντας περιπλέκεσθαι, Theoph. καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς] ‘even as we also do toward you,’ scil. πλεονάσουμεν καὶ περισσεύουμεν τῇ ἀγάπῃ [περὶ ὑμᾶς διετέθειμεν, Theod.], the verbs which were previously transitive now relapsing into their usual intransitive meaning: τὸ μὲν ἡμέτερον ἥδη ἔστι· τὸ δὲ ὑμέτερον ἀξιοῦμεν γενέσθαι, Chrys. This mode of supplying the ellipsis, though open to the objection of causing two different meanings to be assigned to πλεον. and περισσος. in the same verse, seems less arbitrary than that of Syr. (comp. Copt.), al., ἀγάπην ἔχομεν, Grot. ‘sumus, more Hebreos,’ &c., and is supported by the analogy of simple verbs being supplied from compound verbs, affirmative from negative; comp. Jelf, *Gr.* § 895. f, h. On the meaning of καθάπερ, see notes on ch. ii. 11, and on the use of καὶ,

καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ.

notes on ch. iv. 5.

13. *εἰς τὸ στήριξαι* ‘in order to establish,’ ‘to the end he may establish,’ Auth. - Ver.; not the end and aim (Baumg.-Crus.), but the end and aim of the πλεον. καὶ περισσος. τῇ ἀγάπῃ: ἀν γὰρ αὐτὴ περισσεύη, στηργυμός ἐστι τῶν κεκτημένων αὐτὴν, (Ecum.); love being, as De W. observes, the fulfilling of the law (Rom. xiii. 10) and the bond of perfectness (Col. iii. 14). The subject of the inf., it need scarcely be said, is not ἡμᾶς (Corn. a Lap. 1), nor ἀγάπην (Ecum.), nor even Θεόν (a Lap. 2), but the subject of the foregoing verse, τὸν Κύριον.

διμέπτους δὲ ἀγιωσύνῃ] ‘so as to be unblameable in holiness;’ proleptic use of the adjective; comp. i Cor. i. 8, Phil. iii. 21, see Winer, *Gr.* § 66. 3, p. 550, Jelf, *Gr.* § 439. 2, Schaefer, Demosth. Vol. i. p. 239, and the long and elaborate note of Koch in *loc.* The *hearts* (ἐκ τῆς καρδίας ἐξέρχονται διαλογισμοὶ τοντοὶ, Chrys.) were to be blameless, and that not simply, but in a sphere and element of holiness. On the orthographically correct but late form ἀγιωσύνη (Rom. i. 4, 2 Cor. vii. 1), not ἀγιοσύνη, as B¹DEFG, see Fritz. *Rom.* Vol. i. p. 10, Buttum. *Gr.* § 118. 11. In meaning it differs but little from ἀγάπης (2 Cor. i. 12 [Lachm.], Heb. xii. 10), except perhaps that it represents more the condition than the abstract quality, while ἀγιωσύνη, as its termination shows, points primarily to the process (1 Thess. ii. 13, 1 Pet. i. 2), and thence, with that gradual approach of the termination in -μος to that in -σύνη which is so characteristic of the N. T., the state (1 Tim. ii. 15, see notes), frame

of mind, or holy disposition (Waterland, *on Justif.* Vol. vi. p. 7), in which the action of the verb is evinced and exemplified; see Usteri, *Lehrb.* II. i. 3, p. 226, and comp. ἀγιωσύνη, ἀγαθότης, and notes on *Gal.* v. 22.

ἐμπροσθεν τοῦ Θεοῦ does not belong exclusively either to ἐν ἀγιωσύνῃ (Pelt) or to διμέπτους (De W.), but to both (Linem.): their διμεμφὰ δὲ ἀγιωσύνη was to be such as could bear the searching eye of God; see notes on ver. 9, and on ch. i. 3.

ἐν τῇ παρουσίᾳ Ἰησοῦ] ‘at the coming of Jesus;’ καὶ γὰρ ὡπ’ αὐτοῦ κριθεῖται ἐμπροσθεν τοῦ Πατρός, Theoph.; see notes on ch. ii. 19. The addition Χριστοῦ is rightly rejected by Lachm., Tisch., with ABDEK; 20 mss.; Charron., Sangerm., Amit., Aeth. (Pol.—but not Platt); Dam., Ambr.: the appearance of Ἰησοῦ without Χριστοῦ seems somewhat noticeably frequent in this Epistle (9 times out of 16); comp. i. 10, ii. 15, 19, iii. 11, iv. 1, 2, 14 (bis).

μερὰ πάντων κ.τ.λ.] ‘accompanied with all His Saints;’ not σὺν, but μερά; they are here represented not so much united with Him as attending on Him and swelling the majesty of His train; comp. notes on *Eph.* vi. 23, and contrast Col. iii. 4, where, on the contrary, the context shows that the idea is mainly that of coherence. It is very doubtful whether οἱ ἀγιοι are, with Pearson (*Creed*, Vol. II. p. 296), to be referred to the Holy Angels (2 Thess. i. 7, Matth. xvi. 27, xxv. 31, al.; comp. Heb. בָּשָׂר Psalm lxxxix. 6, Zech. xiv. 5, al.), or, with Hofmann (*Schriftb.* Vol. II. 2, p. 595), to the Saints in their more

Abound ye, according to my command. God's will is your sanctification, wherefore bechaste and continent.

1. *ἴνα καθώς*] So *Lachm.* with *BD¹E¹FG*; 8 mss.; *Syr.*, *Vulg.*, *Clarom.*, *Copt.*, *Goth.* [but does not repeat it in last clause], *Æth.-Pol.* (appy., but ? *Platt.*), *Arm.*; *Chrys.* (1 ms.), *Lat. Ff.* (*Tisch.* ed. 1, *Linenm.*, *Alf.*). In his second ed. *Tisch.* omits the conjunction with *AD²E²KL*; great majority of mss.; *Syr.* (*Philox.*), appy. *Æth.* (*Platt.*); *Chrys.*, *Theod.*, *Dam.*, al. (*Rec.*, *Scholz*), but has now (ed. 7) rightly (as it would seem) returned to the reading of *Lachmann*.

inclusive sense (ch. iv. 14, comp. 1 Cor. vi. 2): perhaps the addition *τάντες* may justify us in referring the term to both; so *Beng.*, *Alf.* The *δικῆν* at the end of the verse [bracketed by *Lachm.*, with *AD¹E*; mss.; *Clarom.*, *Sang.*, *Vulg.*] seems a mere liturgical addition.

CHAPTER IV. I. *Δειπέντε οὖν*] 'Furthermore then,' in consequence of, and in accordance with the issue prayed for in the preceding verse; the *οὖν* having here its *collective* force, and introducing an appeal to the Thessalonians on their side, grounded on what the Apostle had prayed for them from God; they were to do *their* part, Olsh. On the two uses of *οὖν* (the *collective* and *reflexive*), see *Klotz*, *Devar.* Vol. II. p. 717, compared with *Hartung*, *Partik.* Vol. II. p. 9. The translat. of *Vulg.*, 'ergo' (*Clarom.* less correctly, 'autem'), is judiciously altered by *Berz* to 'igitur'; the former being properly used only 'in graviore argumentatione,' *Hand*, *Tursell.* Vol. III. p. 187. The exact meaning of *λοιπόν* has been somewhat contested. By observing its use (2 Cor. xiii. 11) and that of the more specific *τὸ λοιπόν* (*Eph.* vi. 10, *Phil.* iii. 1, iv. 8, 2 *Thess.* iii. 1) in St Paul's Epp., it does not appear either simply temporal (*τελ μὲν καὶ εἰς τὸ διηκέτει*, *Chrys.*, *Theoph.*), or simply ethical (*ἀποχρώντως*, *Ecum.*

2), but rather marks the transition to the close of the Ep., and to what remains yet to be said ('de cæstro,' *Vulg.*), whether much (*Phil.* iii. 1) or little (2 Cor. xiii. 11); *τὸ εἰς ταπανεῖται θεῖν*, (*Ecum.* 1: comp. notes on *Phil.* iii. 1). The omission of *τὸ* is here supported by all the MSS. except *B²* [mss.; *Chrys.*, *Theod.*], and acquiesced in by *Lachm.*, *Tisch.*, and appy. all modern editors: that of *οὖν* [only *B¹*; 8 mss.; *Syr.*, *Copt.*; *Chrys.*], though approved by *Mill* (*Prolegom.* p. xciv) and *Tisch.* ed. 1, is, on the contrary, by no means probable.

ἐρωτῶμεν] 'we beseech,' comp. v. 12, *Phil.* iv. 3, 2 *Thess.* ii. 1: a derivative and non-classical use of *ἐρωτᾶται*, perhaps suggested by the double use of *Ἐρωτῶ* (*Schott*), of which in the *LXX* it is not uncommonly a translation; see Psalm cxxii. 6, *ἐρωτήσατε* (Ἐρωτῶ). *θη τὰ εἰρήνη τῇ Ιερουσαλήμ.* *παρακαλοῦμεν ἐν Κυρίῳ* 'exhort you in the Lord;' our *παρακλητός* is only in Him (see *Phil.* ii. 1, and notes); He is the sphere and element in which alone all we say and do has its proper existence and efficacy: see notes on *Eph.* iv. 17, vi. 1. The gloss *διὰ τοῦ Θεοῦ*, *Chrysost.* (*τὸν Χριστὸν παρακαλεῖν*, *Theophyl.*, 'per Christum rogat et obsecrat,' *Schott* 2), involves needless departures from the almost regular meaning of this significant formula: all the ancient Vv.

καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον. ² οἴδατε γάρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. ³ τοῦτο γάρ ἐστιν θέλημα τοῦ

[καθὼς καὶ περιπατεῖτε] So *Lachm.* with ABDEFG; 8 mss.; *Amit.*, *Harl.*, *Clarom.*, *Copt.*, *Goth.*, *Syr.* (*Philoc.*), *Æth.* (both), *Arm.*, (*Tisch.* ed. 1, *Lünem.*, *Alf.*, *Wordsw.*). The clause was omitted by *Tisch.* (ed. 2) with D³E²KL; great majority of mss.; *Syr.*; *Chrys.*, *Theod.*, *Dam.* (*Rec.*, *Mill*, *Scholz*, *De W.*), but is now (ed. 7) properly restored, the authority for the omission being obviously insufficient.

retain the simple and primary meaning of the preposition.

τίνας καθὼς κ.τ.λ.] 'that, even as ye received from us,' subject of the prayer blended with the purpose of making it, introduced by the partially final *τίνα*; see notes on *Eph.* i. 17. On the meaning of *παρελάβετε*, here unduly extended by *Chrys.*, *Theoph.* to the teaching of examples (οὐχὶ ἀηδῶν μόνον ἔστιν, δλλὰ καὶ πραγμάτων), see notes on ch. ii. 13.

τὸ πῶς δεῖ κ.τ.λ.] 'how ye ought to walk;' literally 'the how, &c.', the *τὸ* giving to the whole clause a substantival character, and bringing the two members into a single point of view; comp. *Luke* ix. 46, *Rom.* iv. 13, viii. 26, see *Winer*, *Gr.* § 20. 3, p. 162 (ed. 5,—omitted or placed elsewhere in ed. 6), *Fritz.* on *Mark*, p. 372, and the numerous exx. in *Matth.* *Gr.* § 280.

καὶ δρέσκειν Θεῷ]

'and (by so doing) to please God.' The *καὶ* does not seem either explanatory (*Schott* 2) or Hebraistic ('in consilio aut effectus describens,' *Storr*, cited by *Schott*) but, with its not uncommon consecutive force, marks the *δρέσκειν* as the result of the *περιπατεῖν*; comp. notes on *Phil.* iv. 12. On the insertion of the following clause, *καθὼς καὶ περιπατεῖτε*, which we can hardly say is 'viciose et parum ad rem' (*Just.*), see critical notes:

the terms of the concluding exhortation seem to render an allusion to their present state, if not necessary, yet certainly natural and appropriate. For a sound sermon on this text, see *Beveridge*, *Serm.* cxxiii. Vol. v. p. 347 sq. περισσεύητε μᾶλλον] 'ye may abound still more,' scil. in your walking and pleasing God. The omission of an *οὐτῶς* corresponding to the first *καθὼς*, and the conclusion of the sentence in terms not wholly symmetrical to what had preceded, involve no real difficulty, and are characteristic of the Apostle's style.

2. οἴδατε γάρ] 'For ye know.' Appeal to the memory of the Thess. in confirmation of the foregoing declaration *καθὼς παρελάβετε*, 'quasi dicat, accepisse vos a nobis dico,' *Est.*; comp. 1 *Cor.* xv. 1, 2, *Gal.* iv. 13.

τίνας παραγγ.] 'what commands,' not 'evangelii prædicacionem,' *Pelt.*—but, in accordance with the regular meaning of the word and the tenor of the context, 'præcepta,' scil. 'bene sancteque vivendi,' *Est.*, 'vitæ præcepta,' *Calv.*; comp. *Acts* v 28, xvi. 24, 1 *Tim.* i. 5, 18, and see notes in locc. The emphasis, as *Lünem.* observes, rests on *τίνας*, and prepares the reader for the following τοῦτο, ver. 3.

διὰ τοῦ Κυρίου Ἰησοῦ.] 'by the Lord Jesus,' per

Θεοῦ, ὁ ἀγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

Dominum,' Vulg., Clarom., 'þairh,' Goth.; not equivalent to *ἐν Κυρίῳ* (Pelt), but correctly designating the Lord as the 'causa medians' through which the *παραγγελίαι* were declared: they were not the Apostle's own commands, but Christ's (*οὐκ ἔμα γάρ, φησίν, ἀ παρήγειλα, ἀλλ' ἔκεινον ταῦτα*, Theoph.), by whose blessed influence he was moved to deliver them; comp. 2 Cor. i. 5, and see Winer, *Gr.* § 47. i, p. 339 (note). The addition does not, thus, seem designed so much to vindicate the authority of the Apostle (Olsh.) as to enhance the importance of the commands; comp. 1 Cor. vii. 10.

3. *τοῦτο γάρ κ.τ.λ.*] 'For this is the will of God,'—'this that follows, this that I am about to declare to you,' further explanation of the *τίνας παραγγελίας, γάρ* having here more of its explanatory ('quippe haec,' Schott) than its argumentative force; see notes on *Gal.* ii. 6. *Τοῦτο* is obviously not the predicate (De W.), but the subject, placed somewhat emphatically forward to echo the preceding *τίνας*, and to direct the reader's attention to the noun in apposition that follows. Lünem. and Alf. compare Rom. ix. 8, Gal. iii. 7; but the passages are not perfectly analogous, as there the demonstrative pronoun is retrospective, here mainly prospective; comp. notes on *Gal.* i. c. *Θελημα τοῦ Θεοῦ*] 'the will of God,' 'id quod Deus vult,' Fritz. *Rom.* Vol. II. p. 33. The omission of the article (AFG [*Lachm.*] insert it) is not to be accounted for by the non-distribution of the predicate *θέλει τοῦ Θεοῦ* (Alf.), nor because what follows does not exhaust the conception (Lünem.), but simply on the principle noticed by the Greek grammarians (Apollon. *de Synt.* I. 31, p. 64,

ed. Bekk.), that 'after verbs substantive or nuncupative,' the article is frequently omitted: see Middleton, *Gr. Art.* III. 3. 2, p. 43 (ed. Rose), but observe that the rule is by no means so universal as Middl. seems to think; see Winer, *Gr.* § 18. 7, p. 104. When the subject is a demonstrative pronoun, and the verb omitted (Rom. ix. 8), the exceptions are naturally fewer, as the insertion of the article might often leave it uncertain whether the demonstr. pronoun was intended to be predicative or no; see Stallb. on *Plato, Apol.* p. 18 A, and Engelhart on *Plato, Lach.* § 1. It may be noticed that the useful and common form *θελημα* is appy. confined to the LXX, N. T., and late writers; comp. Lobeck, *Phryn.* p. 7.

δ ἀγιασμὸς ὑμῶν] 'your sanctification;' appositional member to the preceding *θελημα τοῦ Θεοῦ*, further defined both negatively and positively in the following clauses, and more specially exemplified in the subsequent appositional member *τὸ μὴ ἵπερβαλνειν*, ver. 6. The late substantive *ἀγιασμός*,—which, as the defining clauses seem to show, has here somewhat of a special meaning (Beng.),—is not equivalent to *ἀγιωσίη* (comp. Olsh., Usteri, *Lehrb.* p. 226, note), but, in accordance with its termination ('action of verb proceeding from subject,' Donalds. *Cratyl.* § 253), still retains its active force, *ὑμῶν* being a simple gen. *objecti*, 'sanctificatio vestri,' i. e. 'ut sanctitati studeatis' Menoch. ap. Pol. *Syn.*; comp. Krüger, *Sprachl.* § 47. 7. 1 sq., and see note on ch. iii. 13.

ἀπέχεσθαι ὑμᾶς κ.τ.λ.] 'to wit, that ye abstain from fornication,' explanatory infinitive, defining on the negative side the preceding term δ ἀγιασ-

⁴ εἰδέναι ἔκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν

μός, which otherwise must have been regarded as simply general in its signification; see Krtiger, *Sprachl.* § 57. 10. 6 sq., Winer, *Gr.* § 44. 1, p. 284, and comp. Madvig, *Synt.* § 153, who, however, has not sufficiently illustrated this not uncommon use of the infinitive. Even Winer (*Gr.* § 44. 2) seems to regard the present as a subject-inf. in apposition to θέλημα τοῦ Θεοῦ (comp. too Syr., *AEth.*), but appy. with but little plausibility. The insertion (ch. v. 22) or omission of δρό (1 Tim. iv. 3) after the compound δρέχεσθαι involves no real change of meaning (compare *Acta xv.* 20, 29), but differs at most only thus much,—‘ut in priori formula [with δρό] sejunctionis cogitatio ad rem, in postiore autem ad nos ipsos referatur,’ Tittmann, *Synon.* I. p. 225.

τῆς πορνείας] ‘Fornication,’ abstract, and perhaps here with a somewhat comprehensive meaning [F and a few mss. insert πάσης; others, Chrys., Theod., al. (comp. Syr.), substitute it for the art.], ‘quicquid est rerum venerearum,’ Calv., or more suitably to the present context, ‘omnem illicium concubitus’ (comp. Est.). It must be always remembered that the deadly sin of πορνεία in its usual and general sense ever formed the subject of special prohibition, as being one of those things which the Gentile world regarded as δικηφόρα; see Meyer on *Acta xv.* 20.

4. εἰδέναι ἔκαστον] ‘that each one of you know (how) do.’ explanatory infinitive, defining on the positive side the preceding ἀγιασμός: so (as far as can be inferred from the collocation of words and form of expression), Copt., Goth., Arm., and, in spite of modern punctuation, Vulg. Alford and others (comp. Clarom. ‘abstinere

—ut sciat—ut ne quis’) regard the whole εἰδέναι—διεμαρτυράμεθα as a further specification of what immediately precedes; this, however, tends to obscure the distinction between the infinitival clauses with and without the article (see below on ver. 6), and, exegetically considered, has nothing particularly to recommend it. For a similar comprehensive force of εἰδέναι, see Phil. iv. 12; δείκνυσι δὲ τὰ σκήτεως καὶ μαθήσεως ἔστι τὸ σωφροεῖν, Theoph. τὸ ἑαυτοῦ σκεῦος κτᾶσθαι] ‘to get himself his own vessel,’ so, it would seem, Syr., Copt. (e-chphof naf), Armen. (sdānāl);—but, as in these and other languages the ideas of acquisition and possession are expressed by the same word, discrimination is not easy. The meaning of the clause, and especially of the word σκεῦος, has been much debated. Setting aside all arbitrary and untenable interpretations, we have two explanations of τὸ ἑαυτοῦ σκεῦος; (a) ‘his body;’ σκεῦος τὸ σῶμα φησιν, Theophyl., ΟEcum.; so Chrysost., Theod. (who notices and rejects the other expl.), Tertull. (*de Resurr.* 16), Ambrosiast., Olah., and some modern commentators; (b) ‘his wife;’ σκεῦος τὴν ἀλλα ἐκδοτὸν γαμέτην διορθάζει, Theod.-Mops., August. *contra Jul.* IV. 10,—or more generally (De W.), his lawful ‘copartner and recipient’ in fulfilling the divine ordinance (Gen. i. 28), with a reference to the similar use of the Heb. יָד (see the pertinent ex. *Megill. Est.* i. 11, ‘vas meum quo ego utor,’ cited by Schoettg. *Hor.* Vol. I. p. 727, and most comment.) and the generally appropriate nature of the trope (see *Sohar Levit.* xxxviii. 152, cited by Schoettg.): so Aquin., Est., more recently Schott, De W., and appy. the majority of recent ex-

ἀγιασμῷ καὶ τιμῇ, ⁵ μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν, ⁶ τὸ μὴ ὑπερβαίνειν καὶ

positors. Of these two interpretations (a) is plausible, but open, as Lünem. clearly states, to four objections,—(a) the inaccurate meaning ‘possidere’ (Vulg.) thus assigned to *κτᾶσθαι*; (b) the absence of any adj. (2 Cor. iv. 7) or defining gen. (Barnab. *Epist* § 17) which might warrant such a meaning being assigned to *σκένος*,—unsuccessfully evaded (Olsh.) by the assumption that *ἴαντον* practically = *ψυχῆς*; (γ) the emphatic position of *ἴαντον* (comp. 1 Cor. vii. 2), which is hardly to be explained away as a mere equivalent of a possess. pronoun; (δ) the context, which seems naturally to suggest, not a mere periphrasis of what had preceded, but a statement on the positive and permitted side antithetical to the prohibition on the negative. These objections are so strong that we can scarcely hesitate in adopting (b), towards which both lexical usage (*κτᾶσθαι γυνάκα*, Eccl. iv. 4, Xenoph. *Symp.* II. 10) and exegetical arguments very distinctly converge. While *τοπελα* is prohibited on the negative side, chastity and holiness in respect of the primal ordinance are equally clearly inculcated on the positive. For further details see the elaborate notes of De W., Koch, and Lünem. *in loc.*

τὸν ἀγιασμῷ καὶ τιμῇ [‘in sanctification and honour,’ ethical element in which *τὸν κτᾶσθαι* was to take place: the union of man and woman was to be in sanctification and honour, not, as in the case of *τοπελα*, in sin and shame. Here, as the associated abstr. substant. suggests, *ἀγιασμῷ* passes from its act. into its neutral meaning; comp. notes on ch. iii. 14.]

5. μὴ ἐν πάθει ἐπιθυμίᾳ] ‘not in the lustfulness of desire;’ not in that sin-

ful and morbid state (comp. Cicero, *Tusc. Disp.* III. 4. 10) in which *ἐπιθυμία* becomes the ruling and prevailing principle, and the *κοίτη* ceases to be *ἀδιλλος* (Heb. xiii. 4, 5). On the meaning of *τάπος*, see Suicer, *Thesaurus*, s. v. Vol. II. p. 542, and notes on *Col.* III. 5. *καθάπερ καὶ τὰ ἔθνη*] ‘even as the Gentiles also,’ the *καὶ* having here its comparative force, and instituting a comparison between the Gentiles and the class implied in the *ἔκαστον ἄνθρωπον*; comp. ch. III. 6, and see notes on *Eph.* v. 23, where this usage is fully discussed. Alford cites Xenoph. *Anab.* II. i. 22, *καὶ ἡμῖν ταῦτα δοκεῖ ἀπερ καὶ βασιλεῖ*, but not with complete pertinence, as there the *καὶ* appears in both clauses, here only in the relative clause; see Klotz, *Devar.* Vol. II. p. 635. The remark of Fritz. (*Rom.* Vol. I. p. 114) on the presence or absence of the article, ‘ubi de paginis in universum loquitur, articulum addit; ubi de gentilium parte, eundem omittit,’ is substantially correct, but must not be over-pressed; comp. 1 Cor. i. 23 (*Lachm., Tisch.*).

τὸ μὴ εἰδότα τὸν Θεόν] ‘which know not God;’ who as a class are so characterized, the subjective negation being rightly used both in harmony with the oblique and infinitival character of the preceding clauses, and with the fact that the Gentiles are here not historically described as ‘ignorantes Deum’ (see on *Gal.* iv. 8), but only so regarded by the writer; see Winer, *Gr.* § 55. 5, p. 428 sq. The article is here appropriately added to *Θεόν*, but this is one of the many words in the N. T. on which no precise rules can be laid down: see Winer, *Gr.* § 19. 1, p. 110.

6. τὸ μὴ ὑπερβαίνειν] ‘that no

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι

one go beyond,' 'that there be no going beyond,'—the subject-accus. not being *ἔκστος* (Alf.), but *τινα* (comp. Krüger, *Sprachl.* § 55. 2. 6) supplied from the following *αὐτοῦ*, and suggested by the general character of the prohibition. The clause is thus not merely parallel to the anarthrous *εἰδέναι*, but reverts to the preceding *ἀγιασμός*, of which it presents a specific exemplification (comp. Krüger, *Sprachl.* § 50. 6. 3) more immediately suggested by the second part of ver. 4. First, *πορεία* is prohibited; then a holy use of its natural remedy affirmatively inculcated; and lastly, the heinous sin of *μοιχεία*, especially as regarded in its social aspects, formally denounced. So rightly Chrys. (*ἐνταῦθα περὶ μοιχείας φησίν* *διωρέψω δὲ καὶ περὶ πορείας τὸντος*), and after him Theod., Theophyl., Ecum., and the majority of modern commentators. To regard the verse with Calv., Grot., and recently De W., Lüinem., Koch, as referring to fraud and covetousness in the affairs of life, is (a) to infringe on the plain meaning of *τῷ πράγματι*,—see below; (b) to obscure the ref. to the key-word of the paragraph, *δικαιοσύνη* ver. 7; (γ) to mar the contextual symmetry of the verses; and, lastly, to introduce an exegesis so frigid and unnatural, as to make us wonder that such good names should be associated with an interpretation so seemingly improbable.

ὑπερβαίνειν καὶ πλεονεκτεῖν] 'go beyond and over-reach,' 'supergrediatum et circumveniat,' Vulg., both words associated with the following accus.,—and both of them significantly and appositely chosen. 'Τυπερβαίνειν (an ἀτ. λεγόμ. in the N. T.) with an accus. *personæ* properly signifies a 'passing beyond,' thence derivatively a 'leaving

unnoticed,' whether simply (Isæus, 38. 6, 43. 34) or contemptuously (Plutarch, *de Amore Prol.* § 3; comp. Kypke, *Obs.* Vol. II. 337), as appy. *Æth. ταῦτα [extulit se]*,—with which perhaps, in the present case, there may be associated a reference to an *ὑπέρβασις* of another, in respect of the *Ὧροι* appointed by God and by nature; see Chrys. and the Greek commentators, who, however, seem to have taken *ὑπερβαίνειν* absolutely; comp. Raphael, *Annot.* Vol. II. 542. *Πλεονεκτεῖν* with an accus. *personæ* properly signifies 'lucri causâ fraudem facere alicui' (2 Cor. vii. 2, xii. 17), thence with a slightly more general reference 'circumvenire aliquem' (comp. 2 Cor. ii. 11), 'bifah(o)', Goth., the idea of selfish and self-seeking fraud rather than mere wrong or injury (comp. Syr., Copt., Arm.) being always involved in the word; see Suicer, *Thesaur.* s. v. Vol. II. p. 746, and comp. Meyer on 2 Cor. vii. 2.

τῷ τῷ πράγματι] 'in the matter,' Copt. (definitely expressing the art.), and similarly, but too strongly, Syr.

לְאָז, לְסָכָ [in hoc negotio],

—not exactly *ἐν τῷ μίξει*, Theoph., Ecum., but more generally, in *the matter* of which we are now speaking (comp. 2 Cor. vii. 11), which, however, obviously involves reference to deeds of carnality and adultery; see Middleton, *Gr. Art.* p. 377 (ed. Rose), Green, *Gram.* p. 156. To regard *τῷ* as enclitic (Koppe) is contrary to the language of the N. T., and to assume that *τῷ πράγματι* = *τοῖς πράγμασι* (De W., comp. Winer, *Gr.* § 18. 8, p. 105), or that it can imply 'the business in question' (Lüinem.), when nothing has preceded sufficient to mark what the *πρᾶγμα* really is, must re-

ἐκδίκος Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. ⁷ οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἀγιασμῷ. ⁸ τοιγαροῦν ὁ

spectively on grammatical and logical grounds be pronounced wholly untenable.

τὸν ἀδελφὸν αὐτὸν] ‘his brother,’—not merely ‘his neighbour’ (Schott), but ‘his Christian brother,’ him, whom so to wrong and defraud is doubly flagitious; ἀδελφὸν καλεῖς καὶ πλεονεκτεῖς, καὶ ἐν οἷς οὐ χρή, Chrys. διότι ἐκδίκος Κύριος] ‘because that the Lord is the avenger,’ οὐδὲ γὰρ ἀτιμωρητὴ ταῦτα πράξουμεν, Chrys.; see Eph. v. 6, Col. iii. 6, where similar prohibitions are accompanied by a similar minatory reason. The term ἐκδίκος, αὐτὸς λεγόμ. in the N. T. (here and Rom. xiii. 4), primarily denotes τὸν ἔξω τοῦ δικαίου ὄντα (Suid. s. v., Zonar. Lex. p. 651), ‘lawless,’ ‘unjust’ (comp. Soph. *Æd. Col.* 917); thence, in later writers, it passes over to the meaning of ‘an avenger;’ comp. Suid. s. v. Ἰβύκος (ἴσε αἱ Ἰβύκου ἐκδίκοι), Wisdom xii. 12, Ecclesiasticus xxx. 6. On the still later use in eccl. writers to denote ‘Defensores’ or ‘Syndics’ of the church, see Suicer, *Thesaurus* s. v. Vol. I. p. 1045, Bingham, *Antiq.* III. 11. 5. On διότι, comp. note and reff. on ch. ii. 8.

περὶ πάντων τούτων] ‘concerning, in the matter of, all these things,’—not merely cases of ὑπερβασία and πλεονεξία (Alf.), but, as the comprehensive expression seems to require, all the sins of the flesh previously mentioned; see Chrys., Theoph., Euseb., who, by the inclusive nature of their language, appy. adopt the latter view. As illustrative of the use of ἐκδίκος with περὶ, comp. i Macc. xiii. 6, ἐκδίκησω περὶ τοῦ ἔθνους μου. καθὼς καὶ προείπ. κ. τ. λ.] ‘as also we before told you and solemnly testified;’ the first

καὶ being comparative and associated with καθὼς (see on ver. 6), the second simply copulative. The πρὸ appears merely to point to a time prior to the ἐκδίκησις taking place: comp. Gal. v. 21, and notes *in loc.* On the stronger and more emphatic διαμαρτύρω (not simply = μαρτύρωμα, Olsh.), see notes on i Tim. v. 21, and on the form εἴπαμεν [Griesb. and Scholz εἴπομεν, with AKL; majority of mss.; Chrys., Theod.], comp. Winer, *Gr.* § 15, p. 78. In the N. T. the 1st aor. form seems to prevail in the 2nd person (Matth. xxvi. 25, 64, Mark xii. 32, Luke xx. 39, John iv. 17), the other 2nd aor. forms in the other persons, but in the latter instances, esp. in the case of the 3rd pers. plural, there is much difference of reading.

7. οὐ γὰρ κ. τ. λ.] ‘For God called us not;’ confirmation of the preceding statement, διότι ἐκδίκος κ. τ. λ., derived from the object contemplated in the κλήσις. On the act of calling, scil. εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν (ch. ii. 12) as specially attributed to God the Father, see notes on Gal. i. 6.

ἐπὶ ἀκαθαρσίᾳ] ‘for uncleanness;’ object or purpose for which they were (not) called, the primary meaning of the prep. (‘nearness or approximation,’ Donalds, *Crat.* § 172) not being wholly obliterated; see Krüger, *Sprachl.* § 68. 41. 7, Jelf, *Gr.* § 634. 3, notes on Gal. v. 13, and exx. in Raphel, *Annot.* Vol. II. p. 546. ἐν ἀγιασμῷ] ‘in sanctification;’ not ‘in sanctificationem,’ Vulg., but ‘in sanctificatione,’ Clarom.; ἐν being neither equivalent to εἰς (Pisc.), nor yet used brachylogically, scil. ὥστε εἴναι ἡμᾶς ἐν (Winer,

ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἄγιον εἰς ὑμᾶς.

Gr. § 50. 5, p. 370), but simply marking the sphere in which Christians were called to move; see notes on *Gal.* i. 6, on *Eph.* iv. 4, and compare *Green, Gram.* p. 292.

8. *τοιγαρούν*] ‘Wherefore then,’ logical conclusion from the preceding verse. The compound particle *τοιγαρούν* (only here and *Heb.* xii. 1) is not simply synonymous with *τοιγαρόν* (*Hartung, Partik.* s. v. *τοι*, 3. 5, Vol. I. p. 354), but while differing from the simpler *τοιγαρόν*, ‘hac de causa igitur’ (*Klotz*), in imparting a more syllogistic and ratiocinative character to the sentence, differs also from *τοιγαρόν*, ‘qua propter sane,’ in having not an affirmative (*τοι*), but a collective and retrospective (*οὐν*) force; see *Klotz, Devar.* Vol. II. p. 738.

δ ἀθετῶν] ‘the despiser,’ ‘the rejecter,’ substantival use of the present participle; see *Winer, Gr.* § 45. 7, p. 316, and *Middleton, Gr. Art.* p. 159. Any definite insertions after *ἀθετῶν*, e. g. *Vulg.* (*Amit.*) ‘hæc,’ *Arm.* ‘μᾶς,’ *Beza* ‘hæc, scil. præcepta,’ are wholly unnecessary. It is clear that the commands recently given must form the objects of the *ἀθετῆσαι*; these, however, the Apostle does not specify, his object being to call attention not so much to what is set at nought as to the person who does so, and the personal risk that he incurs. On the verb *ἀθετῶν*, used in the N. T., both with persons (*Mark* vi. 26, *Luke* x. 16, *John* xii. 48) and things (*Mark* vii. 9, *Gal.* iii. 15, al.), comp. notes on *Gal.* ii. 21.

οὐκ ἄνθρωπον κ.τ.λ.] ‘rejecteth not man but God,’ not one whom it might be thought in some degree excusable to despise,—but, *τὸν Θεόν*. The antithesis *οὐκ*—*δλλὰ* is thus not to be explained away,

‘non tam hominem.....quam Deum,’ *Est.*, but retained with its usual and proper force, ‘non hominem.....sed Deum,’ *Vulg.*; see esp. *Winer, Gr.* § 55. 8, p. 439 sq. (ed. 6), and notes on *Eph.* vi. 12. On the exact difference between this formula (“ubi prior notio tota tollitur, et in ejus locum posterior notio substituitur”), *οὐ μόνον—δλλὰ*, and *οὐ μόνον—δλλὰ καὶ*, see *Kühner* on *Xenoph.* *Mem.* II. 6. 2, comp. also notes on ch. i. 8. The omission of the article before *ἄνθρωπον*, ‘a man,’ ‘any man,’—with a latent reference to the Apostle, not to *τὸν πλεονεκτηθέα* (*Ecum.*),—and its insertion before *Θεόν* (almost ‘ipsum Deum’), though not capable of being conveyed in translation, must not be overlooked.

τὸν καὶ δόντα] ‘who also gave,’ who in addition to having called us *ἐν ἀγασμῷ*, has also been pleased to furnish us with the blessed means of realizing it; comp. *Reuss, Théol. Chrét.* IV. 15, Vol. II. p. 150. The only difficulty is the reading: *καὶ* is omitted by *Lachm.* with *ABD³E*; 10 mss.; *Clarom.*, *Sangerm.*, *Goth.*, al.; *Athan.*, *Did.*, *Chrys.*, *Theod.* (ms.), *Theoph.*, al.,—but, as the insertion is well supported [*D¹FGKL*; great majority of mss.]; *Boern.*, *Syr.* (*Philox.*), al.; *Clem.*, *Theod.*, *Dam.*, (*Ecum.*), and far less easy to be accounted for than the omission, we retain *καὶ* with *Rec.*, *Tisch.* ed. 2, 7, *Alf.*, and the bulk of recent editors. It is much more difficult to decide between *δόντα* [*Rec.*, *Tisch.* ed. 2, 7, with *AKL*; great majority of mss.]; *appy. all Vv.*; *Clem.*, *Chrysost.*, *Theod.*] and *διδόντα* [*Lachm.* with *BDEFG*; 10 mss.; *Ath.*, *Did.*]. The latter deserves great consideration as having such strong uncial authority,

On brotherly love I need say nothing. I beseech you to be quiet, *έχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς* industrious, and orderly.

still as the Vv. appear all to favour the aorist, and as it also certainly does seem probable that the correction might have arisen from a desire to represent that the gift of the Spirit was still going on (comp. Luke xi. 13), we retain (with *Tisch.*) the aorist participle.

τὸ Πν. αὐτοῦ τὸ δύνατον Not without great emphasis and solemnity (comp. Eph. iv. 3),—‘His Holy Spirit,’ the blessed Spirit which proceeds from Him (see notes on *Phil.* i. 19), whose attribute is holiness, and whose office especially ‘consists in the sanctifying of the servants of God,’ Pearson, *Creed*, Vol. I. p. 387 (ed. Burt.). To dilute this distinct personal expression into ‘the gift of spiritual insight, &c.’ (Olsh.), is by no means satisfactory; see notes on Gal. iv. 6.

εἰς ὑμᾶς ‘unto you;’ not merely equivalent to a transmissive dative, nor yet with any idea of diffusion (Alf.,—see notes on ch. ii. 6), but, with the usual and proper meaning of local direction, ‘in vos,’ Clarom., Copt. (*ekhrei*): they were the objects to whom that blessed gift was directed; comp. Gal. iv. 6. The reading of *Rec.* ἡμᾶς has but weak external support [A; mss.; Vulg., Syr. (Philox.), *Æth.* (Pol., but not *Platt.*); Chrys., al.], and on internal grounds is not free from some suspicion.

9. *Περὶ δὲ κ.τ.λ.]* ‘Now concerning *δὲ*,’ transition by means of the δὲ *μεταβατικὸν* to a fresh exhortation. On this force of δὲ, see notes on Gal. iii. 8. *φιλαδελφίας* ‘brotherly love,’ love to their fellow Christians; Rom. xii. 10, Heb. xiii. 1, 1 Pet. i. 22, 2 Pet. i. 7, comp. 1 Pet. iii. 8. This love was to be no passive virtue, but, as verse 10 suggests, was to display itself in acts of

liberality and benevolence towards their poorer and suffering brethren: so Theod., though perhaps a little too definitely, *φιλαδελφίαν ἐνταῦθα τὴν τῶν χρημάτων φιλοτιμίαν ἐκάλεσεν*. It is unnecessary to exclude wholly a reference to a love *εἰς πάντας* (Theoph.): the Christian ἀδελφοί were the primary objects (comp. 1 Pet. iii. 8, where *φιλαδελφία* is distinguished from, and preventient to the general *δυάπτη*), but the great brotherhood of mankind was still not to be forgotten; comp. Gal. vi. 10.

οὐ χρεῖαν ἔχετε γράφειν ὑμῖν] ‘ye have no need that I write to you;’ rhetorical turn, technically termed ‘præteritio,’ or *παρδειψίς*, in which what might be said is partly suppressed, to conciliate a more loving acceptance of the implied command; *κατὰ παρδειψίων δὲ τὴν παραγένεσιν τίθησι, δόν ταῦτα κατασκευάζων* ἐν μὲν δτούσι τῶν ἀναγκαῖον τὸ πρᾶγμα ὡς μηδὲ διδασκαλὸν δεῖσθαι: *ἔτερον δὲ μᾶλλον αὐτοὺς ἐπρέπει, διεγέρων ἵνα μὴ δεύτεροι Ἐλθωσι τῆς ὑπολήψεως ἣν ἔχει περὶ αὐτῶν, τομήζων αὐτοὺς ἥδη κατωρθωκένα,* Theoph. On this rhetorical form, see notes on *Philem.* 19, and Wilke, *N. T. Rhetorik*, p. 365. The reading is scarcely doubtful: *Lachm.* indeed adopts *ἔχομεν* with D¹FG; 6 mss.; Vulg., Clarom., Goth., Syr. (Philox.); Chrys., Theoph., but the external authority is not sufficiently strong, and the probability of a correction to obviate the difficulty of construction very great.

γράφειν] ‘that I write.’ The object-inf. has here practically the sense of a passive (comp. ch. v. 1), but differs from it in suggesting the supplement of some accusative,—‘that I or any one should write to you;’ see Winer, *Gr.* § 44. 8. 1, p. 303, Jelf, *Gr.* § 667.

θεοδίδακτοί ἔστε εἰς τὸ ἀγαπᾶν ἀλλήλους· ¹⁰ καὶ γὰρ ποιεῖτε αὐτὸν εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισ-

3. To deny this on the ground that the context precludes an indefinite reference, and practically limits the supplied accus. to the Apostle (Lünem.), seems distinctly hypercritical, and is rightly rejected by Alford in *loc.* *αὐτὸν γὰρ ὑμᾶς* ‘*for you yourselves*,’ not ‘*vos ipsi sponte*,’ Schott, but ‘*yourselves*,’—in sharp contrast to the subject involved in the infinitive; comp. 1 John ii. 20.

θεοδίδακτοι ‘*taught of God*,’—not in marked opposition to any other form of teaching (*οὐ διεσθε φησι*, *παρὰ θρώπου μαθεῖν*, Chrys., comp. Olsh.), but with the principal emphasis on the fact of their being already taught, and with only a subordinate emphasis on the source of the teaching. The chief moment of thought, as Lünem. well observes, rests on the second, and not on the first half of the compound verbal *θεοδίδακτο*. The form itself is an *διακ λεγόν*, in the N. T.; comp. however John vi. 45, *διδακτοὶ τοῦ Θεοῦ*, and add Barnab. *Epist.* § 21, *γίνεσθε δὲ θεοδίδακτοι, ἐκγρύπουντες, τι* *ζῆτει Κύρος ἀφ' ὑμῶν*.

εἰς τὸ ἀγαπᾶν ἀλλήλους ‘*to love one another*,’ *ut diligatis invicem*, Vulg.; practical tendency and purpose of the *διδαχή*, with perhaps an included reference to the purport and subject of it; see notes on ch. ii. 12.

10. *καὶ γὰρ κ.τ.λ.* ‘*for indeed ye do it*;’ confirmatory explanation of the preceding clause; *γὰρ* introducing the historical fact on which the confirmation rested (*οἴδα ἀφ' ὧν ποιεῖτε*, Theoph.), *καὶ* enhancing the *ποιεῖτε*, and putting it in gentle contrast with the *θεοδίδακτοί ἔστε*. Thus neither the *καὶ* nor the *γὰρ*

(Syr., *Æth.-Pol.*,—but not *Syr.-Philox.*, and *Æth.-Platt*) is otiose: both fully retain their proper force (Copt., Goth., Arm.), their association being due to the early position which *γὰρ* regularly assumes in the sentence; see notes and reff. on *Phil.* ii. 27, and comp. Winer, *Gr.* § 53. 8 b, p. 397. *αὐτόν* ‘*it*,’ scil. *τὸ ἀγαπᾶν ἀλλήλους* (Lünem., Alf.), not *τὸ τῆς φιλαδελφίας* (Koch),—a reference needlessly remote.

εἰς πάντας τοὺς ἀδελφούς ‘*toward all the brethren*;’ direction and destination of the action; not, observe, with any marked universality, *εἰς πάντας τοὺς ἀδελφούς*, but,—*εἰς πάντας τοὺς δᾶς τοὺς ἐν ὅλῃ τῇ Μακεδ.*, the last definition fairly justifying the remark of Lünem. (opp. to Baur, *Paulus*, p. 484), that there is no reason for assuming any longer period between the conversion of the Thessalonians and the time of writing the Epistle (1½ or 2 years) than is assumed in the ordinary chronology. The arguments of Baur, according to which this beautiful and most genuine Ep. is to be considered a ‘*matte Nachbild*’ of 1 Cor., have been recently reiterated in Zeller, *Theol. Jahrb.* for 1855, p. 151, but (it is not too much to say) without even—plausibility.

The second and definitive *τοὺς* (Winer, *Gr.* § 20. 1, p. 119) is omitted by *Lachm.* with *AD-FG*; Chrys. (ms.), but appy. rightly retained by *Tisch.* with *BD* *D-EKL*; nearly all mss.; many Ff. *παρακαλοῦμεν δι]* ‘*but we beseech you*;’ continuation of the implied command in ver. 9 in a slightly anti-thetical form; not only is the duty of *φιλαδελφία* tacitly and delicately in-

σεύειν μᾶλλον, ¹¹ καὶ φιλοτιμεῖσθαι ἡσυχαῖσιν καὶ πράσ-
σειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς

culcated, and an expansion of it in the form of general *ἀγάπη* (ver. 9) distinctly suggested, but further an increase in the same set forth as the subject of direct hortatory entreaty. On the pres. infin. after *παρακαλῶ*, which is here rightly used as marking the continuance and permanence of the act, see Winer, *Gr.* § 44. 7, p. 298, but observe that the use of the pres. inf. or aor. inf. after commands, &c., depends much on the peculiarity of the writer, and the subjective aspects under which the command was contemplated; comp. Bernhardy, *Synt.* x. 9, p. 383, and the good note and distinctions of Mätzner on *Antiphon*, p. 153 sq.

11. καὶ φιλοτιμεῖσθαι κ.τ.λ.] 'and to study, &c.;' exhortation in close grammatical, though somewhat more lax logical connexion with what immediately precedes. The close union of these appy. different subjects of exhortation has been variously explained. On the whole, it seems most natural to suppose that their liberality involved some elements of a restless, meddling, and practically idle spirit, that exposed them to the comments of *οἱ ξένοι*. It is perhaps not wholly improbable that mistaken expectations in respect of the day of the Lord had led them into a neglect of their regular duties and occupations, and was marring a liberality, of which the true essence was *ἐργαζόμενοι ἐτέ-
ροις παρέχειν*, Chrys.

φιλοτιμεῖσθαι ἡσυχαῖσιν] 'make it your aim to be quiet,' 'et operam detis ut quieti sitis,' Vulg. (sim. Clarom.), 'biarbaidjan anaql,' Goth. It is somewhat doubtful whether (a) the primary meaning of *φιλοτιμη*, 'gloriæ cupiditate accensum aliquid facere'

(compare Copt., *Aeth.-Pol.*), or (b) the secondary meaning, 'magno studio anniti,' 'operam dare' (Vulg., Clarom., Syr., Goth., Arm.) is here to be adopted. As both meanings rest on good lexical authority (comp. Xenoph. *Mem.* II. 9. 3, with *Œcon.* IV. 24, in which latter passage *φιλοτιμη* is associated with *μελετᾶν*), the context will be our safest guide. Of the three passages in which it is used in the N. T., Rom. xv. 20, 2 Cor. v. 9, and *h. l.*, the first alone seems to require (a); comp. Fritz *Rom.* Vol. III. p. 277, and even Meyer, *on 2 Cor. l.c.*, who, while affecting to retain (a), translates in accordance with (b), 'beeifern wir uns u.s.w.' In all, perhaps, some idea of *τιμὴ* may be recognised, but in 2 Cor. *l.c.* and in the present passage that meaning recedes into the background; see the numerous exx. in Wetst. Vol. II. p. 94, 95, and Kypke, *Obs.* Vol. II. p. 189. To consider *φιλοτ.* an independent inf. (Copt., Theophyl. I; comp. Theod., Calv.) seems very unsatisfactory.

ἡσυχαῖσιν marks the sedate and tranquil spirit (comp. 1 Tim. ii. 2), which stands in contrast to the excited and unquiet bustle (*περιεργάζεσθαι*, 2 Thess. iii. 11) that often marks ill-defined or mistaken religious expectation; see esp. 2 Thess. iii. 11, 12, which forms an instructive parallel to the present exhortations.

πράσσειν τὰ ἔδια] 'to do your own business,' 'to confine yourselves to the sphere of your own proper duties.' The correct formula according to Phrynicus is τὰ ἔμαυτοῦ κ.τ.λ. πράττειν, or τὰ ἔδια ἔμαυτοῦ κ.τ.λ. πράττειν; see exx. collected by Lobeck, p. 441, and Kypke, *Obs.* Vol. II. p. 338. The form

ὑμῖν παρηγγείλαμεν, ¹² ὡν περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρείαν ἔχητε.

Do not grieve for those that sleep. We shall not anticipate them, but at the last trump they will be raised, and we translated.

¹³ Οὐ θέλομεν δέ ὑμᾶς ἀγνοεῖν, ἀδελ-

ιδιοπραγεῖν occurs in Polyb. (*Hist.* viii. 28. 9) and later writers.

ἔργατ. ταῦς χεροὺς ὑμῶν] ‘work with your hands,’ i.e. ‘follow your earthly callings,’ which, as the words imply, were those of handicraftsmen and artificers; ‘ad populum scribit, in quo plurimorum est ea quae manibus fiunt opera exercere,’ Est. The numbers engaged in mercantile and industrial callings at Thessalonica are alluded to by Tafel, *Hist. Thessal.* p. 9. The inserted *ἴδιαι* [*Rec.* with AD³KL; mss.; Theod., Dam.] is rightly struck out by *Lachm.*, *Tisch.*, and most modern editors, on the preponderant authority of BD¹E⁽¹⁾EG; 10 mss.; appy. all Vv.; Bas., Chrys., Theoph., and Latin Ff. *καθὼς δόμνιν παρηγγ.]* ‘according as we commanded you,’ scil. when personally present with you; with reference not merely to the last, but to all the preceding clauses. The very first publication of Christianity in Thessal. seems to have been attended with some manifestations of restlessness and feverish expectation.

12. *ἴνα περιπατ. εὐσχημόνως*] ‘in order that ye may walk seemly,’ Rom. xiii. 13, 1 Cor. xiv. 40; purpose of the foregoing *παράκλησις*, the present member referring mainly to *ἡσυχάδειν καὶ πρᾶσσειν τὰ δίαιτα*, the following to *ἔργατ. ταῦς χεροὺς ὑμῶν*. The adverb *εὐσχημ.* (associated with *κατὰ τὰ δίαιτα* 1 Cor. l. c.) stands in partial contrast to *ἀράκτως*, 2 Thess. iii. 6 (Lünenm.); the general idea, however, of that decent gravity and seemly deportment (*εὐλαβῶς· σεμῶς*, Zonar. s. v.), which should ever be the characteristic of the true Christian, ought not to be excluded. On the use of *περιπατεῖν* as commonly implying the ‘agendi

vivendique rationem quam quis continent et ex animo sequitur,’ see Winer, *Comment. on Eph.* iv. 1, p. 5 (cited by Koch), Fritz. *Rom.* xiii. 13, Vol. III. p. 140 sq., Suicer, *Thesaur.* s. v. Vol. II. p. 679, and comp. notes on *Phil.* iii. 18. πρὸς

τοὺς ξένοις] ‘toward them that are without;’ πρὸς pointing to the social relation in which they were to stand, or the general demeanour they were to assume toward those who were not Christians. On this use of πρὸς, in which the primary meaning of ethical direction is still apparent, see reff. in notes on *Col.* iv. 5, where the same expression occurs. Οἱ ξένοι is the regular designation of those who were not Christians; see 1 Cor. v. 12, 13, *Col. l. c.*, and notes on 1 Tim. iii. 7.

μηδενὸς χρείαν ξύ.] ‘have need of no man;’ the contrast being *ἴδιαι καὶ ἔργων δεῖσθαι*, Chrys., comp. Theod. It is somewhat doubtful whether μηδενὸς is here to be regarded as masc. with Syr., Vulg., Aeth., and the Greek comment., or neuter with Copt. (appy.; Goth., Claram. uncertain) and several modern commentators. On the whole, the masc. seems most in accordance with the context; they were not by the neglect of their proper occupations to live dependent upon others, whether heathens or (more probably) fellow-Christians; comp. Chrys., Theod. The argument of Lünenm., repeated by Alf., ‘that to stand in need of no man is for man an impossibility,’ is not of much weight, as the general statement will naturally receive its proper limitations from the context.

13. *Οὐ θέλομεν δὲ κ.τ.λ.]* ‘Now we would not have you to be ignorant.’ transition by means of the δὲ μετα-

φοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ

βατικόν (Hartung, *Partik.* Vol. I. p. 165, notes on *Gal.* iii. 8), and the impressive *οὐ θέλομεν ὑμᾶς ἀγροεῖν* (*Rom.* i. 13, xi. 25, 1 *Cor.* x. 1, xii. 1, 2 *Cor.* i. 8) to a new and important subject, the state of the departed. Most modern expositors seem rightly to coincide in the opinion that in the infant Church of Thessalonica there had prevailed, appy. from the very first, a feverish anxiety about the state of those who had departed, and about the time and circumstances of the Lord's coming. They seem especially to have feared that those of their brethren who had fallen on sleep before the expected advent of the Lord would not participate in its blessings and glories (ver. 15). Thus their apprehensions did not so much relate to the resurrection generally (Chrys., Theod., Theoph.), as to the share which the departed were to have in the *παρούσια τοῦ Κυρίου*; see Hofmann, *Schriftb.* Vol. II. 2, p. 596, comp. Wieseler, *Chronol.* p. 249. The reading *θέλομεν* [*Rec.* *θέλω*] has the support of all the MSS. and the majority of the mss., the bulk of Vv. and Ff., and is rightly adopted by *Lachm.*, *Tisch.*, and all modern editors.

περὶ τῶν κοιμωμένων ‘concerning those that are sleeping;’ i.e. those that are dead, according to the significant synonym found not only in Scripture (1 Kings ii. 10, John xi. 11, Acts vii. 60, 1 *Cor.* xi. 30, al.) but in Pagan writers (Callim. *Fragm.* x. 1), yet here, as the following verses clearly show, to be specially restricted to the Christian dead; comp. *οἱ νεκροὶ ἐν Χριστῷ*, ver. 16, and see Suicer, *Thesaur.* s.v. Vol. II. p. 121. All special doctrinal deductions, however, from this general term (Weizel, *Stud. u. Krit.* 1836, p. 916 sq., comp. Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 239)

must be regarded as extremely precarious, especially those that favour the idea of a *ψυχοπανχήλα* in the intermediate state; see esp. Bull, *Serm. III.* p. 41 (Oxf. 1844), Delitzsch, *Bibl. Psychol.* VI. 4, p. 360 sq., Zeller, *Theol. Jahrb.* for 1847, p. 390—409, and a long and careful article by West, *Stud. u. Krit.* for 1858, esp. p. 278, 290; comp. also Burnet, *State of Departed*, ch. III. p. 49 sq. (Transl.), and notes on *Phil.* i. 23. Death is rightly called sleep as involving the ideas of continued existence (Chrys.), repose, and *ἐγρήγορος* (Theod.); comp. Theophyl. on *John* xi. 11, and the eloquent sermon of Manning, *Serm. XXI.* Vol. I. p. 308 sq. The reading is doubtful: *Rec.*, with DEFG(FG *κεκοιμη-*
νων)KL; mss.; many Ff., reads *κε-*
κοιμημένων,—a form well supported, but not improbably a conformation to *Matth.* xxvii. 52, 1 *Cor.* xv. 20. We retain, therefore, the less usual *κοιμω-*
μένων with AB; many mss.; *Orig.*, Chrys. (1 ms.), Dam. (*Lachm.*, *Tisch.*). *ἵνα μὴ λυπῆσθε* ‘that ye sorrow not.’ purpose and object of the *οὐ θέλομεν* *ὑμᾶς ἀγροεῖν*. The *λύτη* in this particular case was called out not merely by the feeling of having lost their departed brethren, but by anxieties in regard to their participation in Christ's advent. The reading *λυτεῖσθε* (*Tisch.* ed. 7) is appy. not sufficiently supported for us to admit so great a deviation from the usual construction.

καθὼς καὶ οἱ λοιποί] ‘even as the rest also,’ scil. *λυτοῦνται*. The *καθὼς* does not introduce any comparison between the sorrow of Christians and that of *οἱ λοιποί*, as if a certain amount of sorrow was permissible (*οὐ παντελῶς κωλύει τὴν λύτην*, *δλλὰ τὴν δμετρίαν ἐκβάλλει*, Theod.), but simply contrasts with Christians those in whom *λύτη* might naturally

λοιποὶ οἱ μὴ ἔχοντες ἀλπίδα. ¹⁴ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὐτως καὶ ὁ Θεὸς τοὺς κοιμη-

find a place, of μὴ ἔχοντες ἀλπίδα. Christians, as the antithesis implies, were not to mourn at all; εὐ δὲ ὁ προσδοκῶν ἀνάστασιν, τίνος ἔνεκεν δοδοῦ, Chrys. The οἱ λοιποὶ (Eph. ii. 3) obviously includes all, whether sceptical Jews or unenlightened heathen (Chrys.), who had no sure hope in any future resurrection. On the use of καὶ with adverbs of comparison, see notes on *Eph.* v. 23.

οἱ μὴ ἔχοντες ἀλπίδα] 'who have no hope,' who form a class that is so characterized; comp. notes on ver. 5, and Winer, *Gr.* § 55. 5, p. 428 sq., but observe also that the comparative member is under the vinculum of the ἵνα. The hope here alluded to is obviously in reference to the resurrection; τίνος ἀλπίδα; *ἀναστάσεως*. οἱ γὰρ μὴ ἔχοντες ἀλπίδα *ἀναστάσεως* οὐτοὶ δοθεῖσοι πενθεῖν, Theoph. The true hopelessness of the old heathen world finds its saddest expression in Aesch. *Eumen.* 638, *ἀνταξ θαύμος οὐτις ἐστιν* *ἀνάστασις*; see more in Lüinem. and Jowett, and in answer to the quotation of the latter from the O. T., the pertinent remarks of Alford *in loc.*

14. οἱ γὰρ πιστεύομεν] 'For if we believe,' reason for the purpose expressed in the preceding verse, ἵνα μὴ λυπήσθε κ.τ.λ., based on the fundamental truth that as Christ the Head died and rose again, even so shall all the members of His body; comp. Pearson, *Creed*, Art. XI. Vol. I. p. 450 (ed. Burt.), Jackson, *Creed*, XI. 16. 8 sq. The εἰ here obviously involves no element of doubt, but is simply logical ('εἰ particula est plane logica,' Herm. Viger, No. 312), and virtually assertory; comp. notes on *Phil.* i. 22, and on *Col.* iii. 1. *ἀπέθανεν καὶ ἀνέστη*] 'died and rose again,' the

two foundations of Christian faith united in one enunciation. It is noticeable that the Apostle here, as always, uses the direct term *ἀπέθανεν* in reference to our Lord, to obviate all possible misconception: in reference to the faithful he appropriately uses the consolatory term *κοιμᾶσθαι*; see esp. Theod. *in loc.* οὐτως κ.τ.λ.] 'so also shall God,' slightly inexact apodosis: the rigidly correct sequel would be καὶ πιστεύειν δεῖ, δοτι κ.τ.λ. (Lüinem., Jowett), or some similar formula. The οὐτως is not pleonastic (Olsh.), but, as Lüinem. correctly observes, marks the complete accordance of the lot of Christians with that voluntarily assumed by their Lord, while the καὶ serves to enhance and to give force to the comparison; see Winer, *Gr.* § 60. 5, p. 478, and on this use of καὶ after relative or demonstrative particles, Klotz, *Derar.* Vol. II. p. 636. τοὺς κοιμηθέντας διὰ τοῦ Ἰησ.] 'those laid to sleep through Jesus,' certainly not equiv. to τὸν Ἰησ. (Jowett), but, with the usual and proper force of the prep., those who through His mediation are now rightly accounted as 'sleeping.' It must remain to the last an open question whether διὰ τοῦ Ἰησ. is to be connected (a) with the finite verb *λείπεσθαι*, or (b) with the participle. Chrysostom and the Greek commentators (silet Theod.) admit both, but prefer the latter; modern writers mainly adopt the former. There is confessedly a difficulty in (b) which the exx. adduced by Alf. scarcely tend to diminish; for the meaning τὴν πίστειν τοῦ Ἰησοῦ κοιμηθ. (Chrys.), or the more exact meaning advocated above, is but in lax parallelism with *εἰπέτην* ἔχειν δι' αὐτοῦ (Rom. v. 1), *κανχάσθαι δι' αὐτοῦ* (Rom. v. 1),

θέντας διὰ τοῦ Ἰησοῦ ἀξεῖ σὺν αὐτῷ. ¹⁵ τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ

al. Still the negative arguments against (a),—viz., (1) that thus *άξει* would have two participial members, (2) that the natural emphasis would then suggest the order *διὰ τοῦ Ἰησ. τοὺς κοιμηθ.*, (3) that the sentence would thus be harsh (De W.) and awkward in the extreme—seem so unanswerable, that with the earlier interpreters, *Æth.*, and (as the rigid preservation of the order seems to hint) the remaining Vv., we adopt the more simple and logical connexion *κοιμηθέντας διὰ αὐτοῦ*. The two contrasted subjects *Ἰησοῦς* and *κοιμηθέντας διὰ τοῦ Ἰησοῦ* thus stand in clear and illustrative antithesis, and the fundamental declaration of the sentence *άξει σὺν αὐτῷ*, remains distinct and prominent, undiluted by any addititious clause.

άξει σὺν αὐτῷ] ‘will bring with Him.’ The more natural word would have been *ἔγερει* (comp. 2 Cor. iv. 14), but the Apostle probably uses the more significant *άξει*, as marking that blessed association of departed Christians with their Lord at His *παρούσια*, in which the Thees. feared their sleeping brethren would have no part; see above on ver. 13.

15. *τοῦτο γὰρ λέγομεν*] ‘For this we say;’ confirmation, not (by an ‘*ætiologia duplex*’) of the foregoing *τινα μὴ λυπήσθε* (Koch), but of the words immediately preceding. The relation of the faithful living to the faithful departed is explained, first negatively in this verse, then positively in ver. 16, 17. *ἐν λόγῳ Κυρίου*] ‘in the word of the Lord,’ in coincidence with a declaration received directly from Him, ‘quasi Eo ipso loquente,’ Beza. The prep. is here neither equivalent to *κατὰ* (Zanch.) nor to *διὰ* (Auth., comp. De W.), but

has appy. its usual and prevalent meaning ‘in the sphere of:’ the declaration was couched in language of the Lord Himself, and gained all its force from coincidence with His words; see Winer, *Gr.* § 48. a, p. 345, who, however, by comparing 1 Cor. ii. 7, *λαλοῦμεν.....ἐν μυστηρίῳ*, 1 Cor. xiv. 6, *λαλήσω ἐν ἀποκαλύψει*, gives *ἐν* more of a reference to the *form* or *nature* of the revelation than seems fully in accordance with the context. The meaning is simply ‘*editit me interprete Dominus*,’ Fritz. *Rom.* Vol. III. p. 34; compare *בְּנֵי יִשְׂרָאֵל* 1 Kings xx. 35. This revelation is certainly not to be referred to Matth. xxiv. 31 (Schott 1, comp. Usteri, *Lehrb.* II. 2. B, p. 325) nor to any traditional ‘*effatum Christi*’ (Schott 2, and appy. Jowett), but was directly received by the Apostle from the Lord himself; *οὐδὲ ἀφ' ἑαυτῶν, δλλὰ παρὰ τοῦ Χριστοῦ μαθήτες λέγομεν*, Chrys.; see Gal. i. 12, ii. 2, Eph. iii. 2, and comp. 2 Cor. xii. 1. With these passages before us, can we say with Jowett, that ‘St Paul nowhere speaks of any special truths or doctrines as imparted to himself’? The language of Usteri, *l. c.* is equally unsatisfactory; not so that of De W. *in loc.* *ἡμεῖς οἱ ζῶντες κ. τ. λ.*] ‘we the living who are remaining.’ The deduction from these words, ‘that St Paul himself expected to be alive,’ Alf., with Jowett, Litinem., Koch, and the majority of German commentt., must fairly be pronounced more than doubtful. Without giving any undue latitude to *ἡμεῖς* (*οὐ περὶ ἑαυτοῦ φησίν.....δλλὰ τοὺς πιστοὺς λέγει*, Chrys.), to *ζῶντες* (*ζῶντας τὰς ψυχὰς, κοιμηθέντας δὲ τὰ σώματα λέγει*, Method. *de Resurr. ap. Οἰκουμ.*), or to *περιλειπόμενοι* (‘*præsens loco futuri*,

περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, ^{τοῦ} ὅτι αὐτὸς ὁ Κύριος ἐν

more Hebraic,' Calv., 'superstites,' Bretsch.), it seems just and correct to say that *περιλειπόμενοι* is simply and purely present, and that St Paul is to be understood as classing himself with 'those who are *being left* on earth' (comp. Acts ii. 47), without being conceived to imply that he had any precise or definite expectations as to his own case. At the time of writing these words he was one of the *ζῶντες* and *περιλειπόμενοι*, and as such he distinguishes himself and them from the *κοιμηθέντες*, and naturally identifies himself with the class to which he then belonged. It does not seem improper to admit that in their ignorance of the day of the Lord (Mark xiii. 32) the Apostles might have imagined that He who was coming would come speedily, but it does seem overhasty to ascribe to inspired men *definite* expectations, since proved to be unfounded, when the context, calmly weighed and accurately interpreted, supplies no certain elements for such extreme deductions; see notes on I Tim. vi. 14, and comp. the long note of Wordsw. on ver. 17. On the verb *περιλειπεσθαι*, see notes ver. 17 (Transl.). οὐ μὴ φθάσωμεν] 'shall not prevent,' Auth., i. e. shall not arrive into the presence of the Lord, and share the blessings and glories of His advent, before others. The verb *φθάνειν* (Heaych. *προήκειν*, *προλαμβάνειν*) has here its regular meaning of 'prævenire,' involving the idea of a priority in respect of time, and thence, derivatively, of privilege; οὐτω, *φησίν*, δέξεις καὶ ταχέως καὶ ἐν ἀκαρέι οἱ τετελευτήστες ἀπαντεῖσθαι, ὡς τοὺς ἔτι κατ' ἔκεινον τὸν καιρὸν περιβάντας προλαβεῖν, καὶ προαπαντήσαι τῷ σωτῆρι τῶν δλων, Theod. On the

strengthened negation *οὐ μὴ* with the aor. subj., see Winer, *Gr.* § 56. 3, p. 450; and observe that the usually recognised distinction between these particles with the fut. and with the aor. (Hermann on Soph. *Æd. Col.* 853) must not be pressed in the N. T. (opp. to Koch), the prevalence of *οὐ μὴ* with the subj. being much too decided to justify a rigorous application of the rule; see notes on *Gal.* iv. 30.

16. *ὅτι*] 'because,' ? [prop-
terea quod] Syr., 'quia,' Clarom., 'quoniam,' Vulg., 'unte,' Goth., sim. *Æth.* (Platt,—Pol. omits), Arm.; reason for the declaration immediately preceding, derived from the circumstances of detail. To regard *ὅτι* as 'that' (Koch), and as dependent on the preceding *τοῦτο ὑμῶν λέγομεν* (ver. 15), mars the logical evolution of the passage, and is opposed to the opinion of the Greek expositors (*γρ. Theod., Theoph.*) and, as is shown above, of the best ancient Versions.

αὐτὸς ὁ Κύριος] 'the Lord Himself,' obviously not 'He the Lord' (De W.), nor yet 'Himself,' with ref. to His glorified body (Olsh.), but simply with ref. to His own august personal presence, αὐτὸς γὰρ πρῶτος τῶν δλων ὁ Κύριος ἐκ τῶν οὐρανῶν ἐπιφανήσεται κατιών, Theod. ἐν κελεύσματι]

'with a shout of command,' 'in jussu,' Vulg., Clarom., Goth., sim. Copt. [*ουαհ-սահնի*], Syr., Arm. The word *κελεύσμα* (sometimes, though doubtfully *κέλευμα*, Lobeck on Soph. *Ajax*, 704, p. 323), an ἀπ. λεγόμ. in the N. T., occurs frequently in classical Greek as denoting the command or signal given by a general (admiral, or captain of rowers, Thucyd. II. 92), the encouraging shout of the charioteer

κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστη-

(Plato, *Phaedr.* p. 253 D) or the huntsman (Xenoph. *Cyneget.* VI. 20), or more technically the cry of the κελεύστη to the rowers (Eurip. *Iph.* T. 1374), but in most cases has some ref. more or less distinct to the prevailing meaning of the verb: comp. Prov. xxx. 27 (ch. xxiv. LXX), στρατεύει ἀφ' ἑνὸς κελεύσματος εὐτάκτως, and Philo, *de Præm.* § 19, Vol. II. p. 427 (ed. Mang.), ἀνθρώπους.....ἀπωκινέντους ἥρδις ἀνὴρ κελεύσματι συναγύδοι Θεός.

To whom the κελεύσμα is to be referred is somewhat doubtful. The Greek expositors (Chrys.?) seem to refer it directly to Christ; it appears, however, more plausible to refer it directly to the ἀρχαγγέλος, as Christ's minister, and to regard it as a general expression of what is afterwards more distinctly specified by the substantives which follow. The purport of the κελεύσμα it is idle to guess at: it may perhaps be ἐγείρεσθε, ἥλθετε νυμφός (Chrys. 1), or more naturally, ἀναστῶσιν οἱ νεκροὶ (Chrys. 2, Theod.), or perhaps, still more probably, with a strict preservation of the current use of the word, the shout of command of the Archangel to the attendant angelical hosts, ἐτολμούσι ποιεῖτε πάντας, πάρεστι γάρ δὲ κριτής, Chrys. 3; comp. Matth. xiii. 41. On the use of ἐν to denote the concomitant circumstances (Arm. uses its 'instrumental' case), see notes on *Col.* ii. 7, iv. 2. Though, with the Aramaic ס in our memory, it is not always desirable to over-press ἐν, yet in the present case, it may be used, as serving to hint at the κατάβασις taking place during the κελεύσμα, in the sphere of its occurrence; comp. notes on ch. ii. 3.

ἐν φωνῇ ἀρχαγγέλου] 'with the voice of the Archangel,' more specific ex-

planation of the circumstances and concomitants. To refer the ἀρχαγγ. to Christ (Olsh.), or the Holy Spirit (see in Wolf), is obviously untenable: the term is a δἰς λεγόμ. (Jude 9) in the N. T., and designates a leader of the angelical hosts by whom the Lord shall be attended on His second coming; compare Matth. xxiv. 31, xxv. 31, 2 Thess. i. 7. With regard to the oblique references of some of the German commentators to the 'jüdischer, nachelixilischer Vorstellung' (Lünem. comp. Winer, *RWB.* Vol. II. p. 329, ed. 3), it seems enough to say that the Apostle elsewhere distinctly alludes to separate orders of angels (see notes and ref. on *Eph.* i. 21, *Col.* i. 16), and that he here as distinctly speaks of a leader of such heavenly Beings: to inquire further is idle and presumptuous.

σάλπιγγι Θεοῦ] 'trumpet of God,' not 'tuba Dei, adeoque magna,' Beng., —such a form of Hebraistic superl. not occurring in the N. T., but simply 'the trumpet pertaining to God' (gen. possess.), the trumpet used in His service; comp. Rev. xv. 2, and see Winer, *Gr.* § 36. 3, p. 221. The Greek expositors appropriately allude to the use of the trumpet when God appeared on Sinai, Exod. xix. 16; comp. also Psalm xlvi. 5, Isaiah xxvii. 13, Zech. ix. 14. With the Jewish use of the trumpet to call assemblies (Numbers x. 2, xxxi. 6, Joel ii. 1) we have here nothing to do, still less with the speculations of later Judaism as to God's use of a trumpet to awaken the dead (Eisemann, *Entd. Jud.* Vol. II. p. 929, adduced by Lünem.): the Apostle twice definitely states that the trumpet will sound at Christ's advent (1 Cor. xv. 52), and it infallibly will

σονται πρῶτον, ¹⁷ ἐπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἀμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς

be so. **διπ' οὐρανοῦ** 'from heaven,'—where He now sits enthroned at the right hand of God; see esp. Acts i. 11. **καὶ οἱ νεκροὶ κ.τ.λ.**] 'and the dead in Christ d.c.' consequence and sequel of the **ἐν κελεύσματι κ.τ.λ.**, the **καὶ** having here a slightly consecutive force; comp. notes on *Phil.* iv. 12. The words **ἐν Χριστῷ** are clearly to be joined with **νεκροὶ**, as more specifically designating those about whose share in the **παρουσίᾳ** the Thessalonian converts were disquieted: the general resurrection of *all* men does not here come into consideration; see Winer, *Gr.* § 20. 2, p. 123, comp. West, *Stud. u. Krit.* for 1858, p. 283, and on the omission of the art., notes on *Eph.* i. 15, and Fritz. *Rom.* Vol. I. p. 195. The connexion with **διαρρήσσει** (Schott) would indirectly assign an undue emphasis to **ἐν Χρ.** (Litin.), and introduce a specification out of harmony with the context: the subject of the passage is not the means by which (2 Cor. iv. 14), or element in which, the resurrection is to take place, but the respective shares of the holy dead and holy living in the **παρουσίᾳ** of the Lord, considered in relation to *time*.

πρῶτον] 'first,' not with any reference to the **πρώτη ἀνάστασις**, Rev. xx. 5 (Theod., Theophyl., Ecum., al.), but, as the following **ἐπειτα** suggests, only to the fact that the resurrection of the dead in Christ shall be prior to the assumption of the living. The reading **πρῶτοι** is found in D¹FG; Vulg., Clarom.; Cyr., Theod. (1), al., and was perhaps suggested by the supposed dogmatical ref. to the first resurrection.

17. **ἐπειτα**] 'then,'—immediately after the **ἀνάστασις** of **οἱ ἐν Χριστῷ**;

second act in the mighty drama. The particle **ἐπειτα**, as its derivation [**ἐπ'** **ετρα**, Hartung, *Partik.* Vol. I. p. 302] and the following **δια** (see below) both seem to suggest, marks the second event as speedily following on the first, and, like 'deinde' ('de rebus in temporis tractu continuis et proximiis,' Hand, *Tursell.* Vol. II. p. 240), specifies not only the continuity but the proximity of the two events; comp. Erfurdt, *Soph. Antig.* 607.

οἱ ζῶντες οἱ περιλειπόμενοι] 'we, the living, who are remaining,' 'we who are being left behind'; see notes on ver. 15.

ἀμα σὺν αὐτοῖς] 'at the same time together with them,' 'simul rapiemur cum illis,' Vulg., Copt. [*euson*]; i.e. we shall be caught up with them at the same time that they shall be caught up, **ἀμα** appy. not marking the mere local coherence, 'all together,' Alf., but, as usually, connexion in point of *time* ('res duas vel plures una vel simul aut esse aut fieri significat,' Klotz, *Derar.* Vol. II. p. 95); comp. Ammon. s. v., **ἀμα μέν ἔστι χρονικὸν ἐπίφημα, δμοῦ δὲ τοπικόν**, and Tittim, *Synt.* I. p. 156, who, however, remarks that in *Rom.* iii. 12 (LXX) this distinction is not maintained. See notes on ch. v. 10.

ἀρπαγησόμεθα ἐν νεφέλαις] 'shall be caught up in clouds,' certainly not 'in nubes,' Beza, nor even 'auf Wolken,' De W., Lün., but, 'in nubibus,' Vulg., Clarom., i.e. 'tanquam in curru triumphali,' Grot.,—the clouds forming the element with which they would be surrounded, and in which they would be borne up to meet their coming Lord; **ἐπεὶ (1) τοῦ δχματος φερμεθα τοῦ Πατρός, καὶ γάρ αὐτὸς ἐν νεφέλαις ἐπέλαβεν αὐτόν** [Acts i. 9.], καὶ ἡμεῖς ἐν νεφέλαις ἀρπαγησόμεθα, Chrysost.

ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν Κυρίῳ ἐσόμεθα. ¹⁸ ὅστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

The transformation specified in 1 Cor. xv. 52, 53 ('compendium mortis per demutationem expunctæ,' Tertull. *de Resurr.* ch. 48, compare Delitzsch, *Psychol.* VII. 5, p. 368 sq.) will necessarily first take place (comp. Pearson, *Creed*, Vol. I. p. 357), upon which the glorified and luciform body will be caught up in the enveloping and up-bearing clouds. On the nature of the resurrection body, compare Burnet, *State of Dep.* ch. VII., VIII., and the curious and learned investigations of Cudworth, *Intellect. Syst.* ch. v. 3, Vol. III. p. 310 sq. (ed. Harrison).

The forms ἡρδύημ and ἀργαγήσουαι appear to be later forms (Thom.-Mag. p. 412); but the 'librariorum arbitrium' often leaves it uncertain whether the first or second aor. was the original reading; comp. Pierson, *Macr.* p. 168 (ed. Koch).

εἰς ἀπάντησιν τοῦ Κυρ.] 'to meet the Lord,' as He is coming down to earth; καὶ γὰρ βασιλέως εἰς τόλμων εἰσελαύνοντος οἱ μὲν ἑντιμοὶ πρὸς ἀπάντησιν ἔξισιν, οἱ δὲ κατάδικοι ἔνδον μένουσι τὸν κριτήν, Chrys. The form εἰς ἀπάντησιν (Matth. xxv. 1 (*Rec.*), 6, Acts xxviii. 15) seems to have been derived from the LXX, and answers to the Hebrew נִקְרָא (Jud. iv. 18, 22; Alex. δικράνω). It may be associated either, as here, with a defining gen., or with a dative (Acts xxviii. 15), the verbal subst. preserving in the latter case the government of the verb from which it is derived; see Bernhardy, *Synt.* III. 10, comp. Winer, *Gr.* § 31. 3, p. 189. Some authorities [D¹(E¹?) FG; Vulg.; Clarom.; Tert., al.] read εἰς ὑπάντησιν τῷ Χριστῷ, but with every appearance of correction in both words.

εἰς δέρπα] 'into the

air,' 'in aera,' Vulg., Clarom., 'im luftan,' Goth., and sim. the other Vv. except *Æth.* (Pol.), 'in nube'; dependent on ἀργαγησ. *Eis dérpā* is certainly not 'in cœlum' (Flatt), but, as the regular meaning of the word requires, 'into the air,'—though perhaps not necessarily (comp. Wordsw.) with any precise limitation to the terrene atmosphere. The *dēpō*, as De W. well observes, marks the way to heaven, and includes the interspace between earth and heaven, with greater or less latitude according to the context; see notes on *Eph.* ii. 2. To question whether the *air* is here represented as the final realm of the faithful (Usteri, *Lehrb.* II. 2. B, p. 338, 441) is surely monstrous: the Apostle makes here a pause, simply because his design of clearing up the anxieties on the part of his converts is accomplished when he declares that the holy quick and holy dead shall be caught up into the air *simultaneously* to meet the Lord. The great events immediately following Christ's descent to judgment (see Jackson, *Creed*, XI. 12. 1, 2), and His final and eternal union with His Saints in the heavenly Jerusalem (Rev. xxi., xxii.), are to be collected from other passages; see Alford *in loc.*

καὶ οὕτως κ.τ.λ.] 'and so shall we be ever together with the Lord;' so, in consequence of this ἀργαγήσθαι,—the subject of the ἐσόμεθα (Hesych. βιώσουμεν) being clearly *both* classes previously mentioned. The force of the σύν, as implying not merely an accompanying (*μερόν*), but a *coherence with*, should not be left unnoticed; see notes on *Eph.* vi. 22.

18. ὅστε] 'So then,' 'Consequently,'

Ye know that the day of the Lord cometh suddenly. Be watchful and prepared, for God has not appointed us for wrath, but salvation.

V. Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι· ἀντοὶ γὰρ ἀκριβῶς οἶδατε ὅτι

in consequence of the foregoing revelation. On the force of *ὥρῃ* and its connexion with the imperative mood, see notes on *Phil.* ii. 12.

ταρακαλεῖν] 'comfort,' not here 'exhort,' 'teach,' *Aeth.* (both), but, in accordance with the preceding *τὰ μὴ λντήσθε* (ver. 13), 'consolemini,' *Vulg.*,

Clarom., Goth.,  Syr., and similarly the remaining Vv.

τὰ τοῖς λέγοις τούτοις] 'with these words,' not 'words of faith' (Olsh.), but simply 'these words' (*τούτοις* not without emphasis), — the words in which the Apostle here delivers to them his inspired message; *τούτῳ δὲ δὲ λέγειν*, καὶ βητῶς ἡκουσε ταρὰ τοῦ Θεοῦ, Chrys. on ver. 14. The *τῷ* is here used in that species of instrumental sense in which the action, &c., of the verb is conceived as *existing in the means*; 'solent Graeci pro Latinorum ablativo instrumenti sēpē τῷ præpositionem ponere, significaturi in eā re, cuius nominis præpositio adjuncta est, vim aut facultatem aliquius rei agendā sitam esse,' Wunder, Soph. *Philoc.* 60, see exx. in Raphel, *Annot.* Vol. II. p. 549. Thus in the present case the *ταρακαλητος* may be conceived as contained in the divinely inspired words themselves; comp. Jelf, *Gr.* § 613. 3.

CHAPTER V. 1. Περὶ δὲ τῶν χρόνων κ.τ.λ.] 'But concerning the times and seasons,' scil. of the Lord's coming, τῆς συντελείας, Theoph. The terms *χρόνος* and *καιρός* are not synonymous: the former denotes time indefinitely, the latter a definite period of time (*μέρος χρόνου, ή μεμετρημένων ἡμερῶν σύστημα*, Thom.-M. p. 489, ed. Bern.),

and thence, derivatively, the right or fitting time; comp. Ammon. *de Diff. Voc.* p. 80, δὲ μὲν καιρὸς δηλοῖ ποιητηρά χρόνος δὲ ποστηρά, and see Tittmann, *Synon.* I. p. 41, where the meaning of *καιρός* is carefully investigated. The force of the plural has been somewhat differently estimated. On the whole, it seems most natural to refer it, not to the length of the periods (Dorner, *de Orat. Christ. Eschat.* p. 73), but simply to the plurality either of the acts or of the moments of the time (Lüinem.).

There appears no reason to take *καὶ* here as explanatory (Koch): the two words simply are connected by the copula; comp. *Acts* i. 7, *χρόνος ή καιρός*, *Eccles.* iii. 1, δὲ χρόνος καὶ καιρός, *Dan.* ii. 21, *καιρός καὶ χρόνος*, *Wisdom* viii. 8, *καιρόν καὶ χρόνων*.

οὐ χρείαν ἔχετε] 'ye have no need,' a παρδειψίς, see notes on ch. iv. 9. The reason why there was no need does not seem here to be due to the *δούμαφορος* (Eccl., compare Chrys., and *Acts* i. 7), but, as the next verse suggests, because they had been accurately informed by the Apostle, by word of mouth, of all that it was necessary for them to know. On the qualifying and explanatory object-infinitive, see Krüger, *Sprachl.* § 55. 3, comp. § 50. 6. 4, 5.

2. ἀκριβῶς] 'accurately,' only used once again by the Apostle, *Eph.* v. 15. The use of this adverb, considered exegetically, is very striking. It certainly seems to point to special and definite information on the subject; but whether this was derived from a written Gospel (Wordsw.) or from the oral communications of the Apostle

ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὐτως ἔρχεται. 3 ὅταν

3. ὅταν λέγωσιν] So *Tisch.* (ed. 1, 2, 7) with AFG; 4 mass.; Syr., Clarom., Goth., Æth. (both); many Lat. Ff. (*Griesb.*, *Scholz*, *De W.*, *Lünem.*, *Alf.*);—and appy. rightly. For though δὲ is well supported,—viz., by BDE; Copt., Syr. (*Philox.*); Chrys., Theod. (*Lachm.*, *Koch*), and is not uncommonly displaced for γάρ (see on *Gal.* i. 11), which is here adopted by *Rec.* with KL; most mass.; Vulg., al.; Dam., and some Latin Ff.,—still the tendency to supply expletives is so very decided (Mill, *Prolegom.* p. clvi), and the external authority for the omission so fairly satisfactory, that there seems here no sufficient reason for reversing the judgment of *Tischendorf*.

cannot possibly be determined. The latter seems much the most probable; comp. 2 Thess. ii. 5. The derivation of ἀκρ. is slightly doubtful; most probably from ἀκρ. in a locative form (ἀκρι), and a root ΒΑ-, Benfey, *Wurzellex.* Vol. I. p. 158. ημέρα Κυρίου] ‘the day of the Lord,’ scil. τῆς δεσποτικῆς ἐπιφανεῖας, Theod.; the day of our Lord’s coming to judgment (comp. Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 243), ὃ δὲ νῦν τοῦ ἀνθρώπου ἀποκαλύπτεται, Luke xvii. 30; comp. 1 Cor. i. 8, v. 5, 2 Cor. i. 14, Phil. i. 6, and for the somewhat similar οὐτίς, Joel i. 15, ii. 1, Ezek. xiii. 5, al. To refer it to the destruction of Jerusalem (Hamm.), or to include in it τὴν ἰδιαν ἐκδόσιον ημέραν (Theoph., comp. notes on *Phil.* i. 6), is here distinctly at variance with the context, which treats solely and entirely of the Lord’s παρούσια. The reading is not quite certain. *Rec.* inserts ἡ with AKL; many Ff.; but though the omission of the ἡ might have been due to the ἡ of the following ημέρα, the probability of insertion (as more definitive) and the preponderance of uncial authority [BDEFG] seem in favour of the omission: so *Lachm.*, *Tisch.* ὡς κλέπτης ἐν νυκτὶ] ‘as a thief in the night’ scil. ἔρχεται; ἐν νυκτὶ not being added as a quasi-epithet to κλέπτης, but belonging to an unexpressed ἔρχεται; see Winer,

Gr. § 20. 4, p. 126, note. This solemn and regular Scripture simile (comp. Matth. xxiv. 43, Luke xii. 39, 2 Pet. iii. 10, Rev. iii. 3, xvi. 15) does not contain any reference to the *dread* felt with regard to the coming (Schott, compare Alf.), but simply to the τὸ αἰφνίδιον (Theod.): see esp. Rev. l. c., ηξω ὡς κλέπτης, καὶ οὐ μὴ γρῆς πολεῖσθαι ηξω ἐπὶ σέ, and comp. Usteri, *Lehrb.* II. 2. B, p. 337. The addition ἐν νυκτὶ (comp., however, Matth. xxiv. 43, ποιεῖ φυλακῆ) is peculiar to this place, and combined with Matth. l. c., xxv. 6, may have given rise to the ancient tradition of the early Church (noticed by Lünem.), that Christ was to come at night (on Easter Eve); compare Lact. *Inst.* VII. 19 (‘intempestā et tenebrosā nocte’), and Jerome on *Matth.* xxv. 6.

οὗτος ἔρχεται] ‘so it comes;’ the οὗτος being added to give force and emphasis to the comparison. The pres. ἔρχεται is not for a future (Pelt, al.), nor yet to mark the suddenness of the event (Bengel, Koch), but its fixed nature and prophetic certainty; see Winer, *Gr.* § 40. 2, p. 237, comp. Bernhardy, *Synt.* x. 2, p. 371.

3. ὅταν λέγωσιν] ‘When they may say;’ certainly not the Jews (Hamm.), nor even their persecutors generally (Chrys.), but all unbelieving and unthinking men; comp. Matth. xxiv. 38, Luke xvii. 26. The true believers

λέγωσιν Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὅλεθρος ὥσπερ ἡ ωδὸν τῇ ἐν γαστρὶ ἔχουσῃ, καὶ οὐ μὴ ἐκφύγωσιν. ⁴ ὑμεῖς δέ, ἀδελφοί, οὐκ ἔστε

4. ὑμᾶς ἡ ἡμέρα] So *Lachm.* with *ADEFG*; *Vulg.*, *Clarom.*, appy. *Ath.* (both); many *Lat.* *Ff.* (*Tisch.* ed. 1, *Schott*, *Lünen*, *Koch*). The simpler order ἡ ἡμέρα ὑμᾶς is adopted by *Tisch.* ed. 2, 7, with *BKL*; appy. all *mess.*; *Goth.*, *al.*; *Chrys.*, *Theod.*, *Dam.*, *al.* (*Rec.*, *Griesb.*, *Alf.*); but appy. with less probability, as the *uncial* authority is not strong, and the change is just as likely to have been owing to a conformation to the more natural order, as a transposition for the sake of throwing emphasis on the ὑμᾶς.

were always watching and waiting, knowing the uncertainty and unexpectedness of the hour of the Lord's coming; comp. *Matth.* xiv. 44, xxv. 13, *Luke* xii. 35, 36.

Ἐιρήνη καὶ ἀσφάλεια] 'Peace and safety,' scil. ἔστιν,—is everywhere present; comp. *Ezek.* xiii. 10, λέγοντες Εἰρήνην καὶ οὐκ ἔστιν εἰρήνη. The distinction between these words is obvious: the first [*εἰρω*, *necto*, or more probably *εἴρω*, *εἰρω*, *dico*; comp. *Benfey*, *Wurzellex.* Vol. II. p. 7] betokens an inward repose and security; the latter [*α, σ-φάλω*; comp. *Sanscr.* root *phai*, *Heb.* **בָּהֵל**], *Pott*, *Etym. Forsch.* Vol. I. p. 238, *Donalds. Crat.* § 209] a sureness and safety that is not interfered with or compromised by outward obstacles.

τότε αἰφνίδιος κ.τ.λ.] 'then with suddenness does destruction come upon them.' *αἰφνίδιος* not being a mere epithet (adjectivum attributum), 'sudden destr.', *Auth.*, 'plötzliches Verderben,' *De W.*, but a secondary predication of manner (adjectivum appositum), scil. 'repentinus superveniet,' *Vulg.*, *Copt.* [*chen ou-exapina*], *al.*, and fully emphatic; see esp. *Donalds. Cratyl.* § 303, and *Müller*, *Kleine Schriften*, Vol. I. p. 310; comp. *Winer*, *Gr.* § 54. 2, p. 412, and notes on *Col.* ii. 3. The verb ἐφίσταται may be either simply 'imminet,' *Beza*, or more derivatively 'superveni[er]t,' *Vulg.*, being a 'verbum

solemne de rebus hominibusve citius quam quis existimaverit adstantibus,' *Schott*; comp. esp. *Luke* xxi. 34. On ὅλεθρος, comp. notes on *1 Tim.* vi. 9. ὥσπερ τῇ ἔστιν] 'as the birth-pang.' The true point of the appropriate comparison ('πὲρ vim eam comparativam, quam habet ὡς, uitato more auget atque effert,' *Klotz*, *Devar.* Vol. II. p. 768) is neither the knowledge that the event is to come (*Theod.*), nor its nearness (*De W.*), but, as the context seems clearly to suggest, its *suddenness* and uncertainty; 'inter epulas et risus vel in medio somnio corripitur,' *Calv.* The form *ωδίν*, like the forms *ἀκτίν* (!), *δελφίν*, belongs to later Greek; comp. *Winer*, *Gr.* § 9. 2, p. 61.

ἐν γαστρὶ ἔχοντα] The regular formula in the N. T., *Matth.* i. 18, 23, xxiv. 19, *Mark* xiii. 17, *Luke* xxi. 23, *Rev.* xii. 2. The more usual expression in earlier Greek appears to have been *ἐν γαστρὶ φέρειν* (*Plato*, *Legg.* VII. p. 792 E, comp. *Hom. Il.* VI. 58), or *ἐγκύμων εἶναι* or *γίγνεσθαι*, as in *Plato*, *Epin.* p. 979 A, al.

οὐ μὴ ἐκφύγωσιν] 'they shall in no wise escape,' not *τὸν τε πόνον καὶ ὅλεθρον*, *Ecum.*, but simply and absolutely; comp. *Heb.* ii. 3, xii. 25, *Ecclius*. xvi. 13. On the strengthened negation *οὐ μὴ* with the subjunctive, see notes and ref. on ch. iv. 15.

4. ὑμεῖς δὲ] 'But ye,' in opposition to the unthinking and unbelieving

ἐν σκότει, ἵνα ὑμᾶς ἡ ἡμέρα ὡς κλέπτης καταλάβῃ·
5 πάντες γὰρ ὑμεῖς νιοὶ φωτός ἔστε καὶ νιοὶ ἡμέρας. οὐκ

noticed in the preceding verse: 'occasione accepta ex superioribus adhortatur Christianos ad vigilantiam, sobrietatem, et sanctimoniam,' Calv. In the following words it is scarcely necessary to say that ἔστε cannot possibly be imperative (Flatt): both the negative, and the non-occurrence of the imper. ἔστε in the N. T. utterly preclude such a translation.

ἐν σκότῳ] 'in darkness,' in the element or region of it. The σκότος here mentioned seems to have been suggested by the preceding ἐν νυκτὶ: it does not mark exclusively either τὸν σκοτειῶν καὶ ἀκόθαπτον βίον (Chrys., Theoph., Ecum.), as might seem suggested by the succeeding verse, or τὴν δύροιαν (Theod.), as is partially suggested by the preceding verse, but, as the general context requires, *both*,—'statum ignorantiae et vitii,' Turretin. It was a darkness not only of the mind and understanding (Eph. iv. 18), but of the heart and will (1 John ii. 9); see Andrewes, *Serm. xiv.* Vol. III. p. 371.

ἵνα ὑμᾶς κ.τ.λ.] 'in order that the day should surprise you,' not merely a statement of result, but of the *purpose* contemplated by God in His merciful dispensation implied in οὐκ ἔστε ἐν σκότει; see Winer, *Gr.* § 53. 6, p. 408. It may be doubted, however, whether we have not here some trace of a secondary force of ἵνα (see on *Eph.* i. 17), the eventual conclusion being in some degree mixed up with and obscuring the idea of finality; comp. notes on *Gal.* v. 17. With the numerous instances of a secondary final use of ἵνα which the writings of the N. T. (esp. those of St John, Winer, *Gr.* p. 303) distinctly supply, and a remembrance of the ultimate decline of the particle

into the *νὰ* of modern Greek (Corpe, *Gr.* p. 129), it is prudent to beware in all cases of over-pressing the final force; comp. Winer, *Gr.* § 44. 8, p. 299 sq. The 'day' here specified is not specifically the day of judgment [ἔκεινη ἡ ἡμέρα FG; Vulg., Clarom.], but, as the context seems to require, the period of light (De W.), which indeed becomes practically synonymous with the day of the Lord, as bearing salvation (comp. Rom. xiii. 12), and bringing to light the hidden things of darkness (1 Cor. iv. 5).

καταλάβῃ] 'overtake,' 'surprise,' γαφαῖ, Syr., 'adprehendat,' Clarom., 'gafahai,' Goth.; the κατὰ here not introducing any definite sense of hostility (comp. Koch), but, as usual, being simply intensive, and deriving its further shades of meaning from the context: see the good collection of examples in Rost u. Palm, *Lex.* s. v. Vol. I. p. 1623. The reading κλέπτεις [Lachm. with AB; Copt.] has certainly not sufficient critical support.

5. πάντες γάρ] 'for ye all,' confirmation of the preceding negative statement by a more specific positive declaration. The particle γάρ, which we can hardly say with Schott is 'haud necessaria ad sententiam,' is omitted by *Rec.*, but on authority [K; majority of mss.] decidedly insufficient.

οἱ τὸν φωτὸν πράττοντες, Chrys., Theoph.: see Winer, *Gr.* § 34. 3. b.

ἐσμὲν νυκτὸς οὐδὲ σκότους. ⁶ Ἀρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. ⁷ οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι

2, p. 213, Steiger on 1 Pet. i. 14, p. 153, and notes on Eph. ii. 2. Some-what analogous expressions are found in classical Greek, *ταῖδες σοφῶν, ταῖδες λεπέων κ.τ.λ.*, but appy. never (as here) in connexion with abstract substantives; comp. Blomf. on *Æsch. Pers.* 408. οὐκ ἔσμεν νυκτός] 'We belong not to night.' the genitive idiomatically specifying the domain to which the subjects belong; comp. Acts ix. 2, and see Winer, *Gr.* § 30. 5, p. 176. On the various meanings in which this possessive gen. is connected with *εἰσι* and *γνη-*
νεσθαι, see Krüger, *Sprachl.* § 47. 6. 1 sq., Bernhardy, *Synt.* III. 46, p. 165, and on the very intelligible *χα-*
σμός [φῶς, ημέρα—νύξ, σκότος], see Jelf, *Gr.* § 904. 3, Madvig, *Lat. Gr.* § 473. a. The reading *ἔστε* [D¹FG; Syr. (not Philox.), Clarom., Goth., al.] is obviously a conformation to the preceding *ἔστε*.

6. *Ἄρα οὖν*] 'Accordingly then,' exhortation following on the preceding declaration, the illative *ἄρα* being supported and enhanced by the collective and retrospective *οὖν*; see notes on Gal. vi. 10. In Attic Greek this combination is only found in the case of the interrogative *ἄρα*, comp. Klots, *Devar.* Vol. II. p. 181, Herm. Viger, No. 291, and Stallb. on Plato, *Republ.* v. p. 462 A. καθεύδωμεν] 'sleep,' i. e. be careless and indifferent, *μὴ διελῶμεν τῶν κα-λῶν ἔργων*, Theoph.; comp. Eph. v. 14, and the very pertinent remarks of Beck, *Christ. Lehrwiss.* Vol. I. p. 299 (cited by Koch), on the deepening sleep of the soul under the influence of sin; see also Beck, *Seelenl.* I. 8, p.

18. The *οἱ λοιποὶ* are here obviously unbelievers, whether careless Jews or ignorant heathens; comp. notes on ch. iv. 13. *Lachm.* omits the *καὶ* before *οἱ λοιποὶ*, but on insufficient external authority [AB; 2 mss.; Amit., al.], and appy. in opposition to St Paul's prevailing usage; comp. 1 Cor. ix. 5, Eph. ii. 3, and above, ch. iv. 13. νήφωμεν] 'be sober;' comp. 1 Pet. v. 8. The *νήφειν* enhances the preceding *γρηγορῶμεν*; Christians were not only to be wakeful, but have all their *senses* and capacities in full exercise: *ἐν ἡμέρᾳ δὲ γρηγορῆ τις μὴ νήφη δέ, μυρλούς περιπεσεῖται δεωῖς*, Chrys. On the regular meaning of this verb, which always appears to be that of 'sobriety,' not that of 'watchfulness' or 'wakefulness' (as perhaps Ecum., *ἐπίτασις ἐγρηγόρεως*), see notes on 2 Tim. iv. 5.

7. *οἱ γὰρ καθεύδοντες*] 'For they that sleep,' 'sleepers' (Winer, *Gr.* § 45. 7); confirmatory explanation of the preceding exhortation by a reference to the prevailing habits of non-Christian life. At first sight it might seem plausible to give all the words a spiritual reference (Chrys., Theoph., Koch): as however *νυκτός* seems only to mark the period when the actions referred to usually took place, the *literal* and proper meaning is distinctly to be preferred: 'quemadmodum in hoc versu dormire ita etiam ebrium esse dicitur proprie, tanquam exemplum ejusmodi sentiendi agendique rationis que nonnisi hominum sit in caligine nocturnâ lubenter versantium,' Schott; so Lünem. and Alf. οἱ μεθυσκόμενοι] 'they that are drunken.' The dis-

νυκτὸς μεθύουσιν· ⁸ ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας, ⁹ ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὄργην, ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ

tinctio advocated by Beng., ‘μεθύοκμα ποτα actum, μεθώ statum’ (comp. Clarom. ‘inebriantur—ebrii sunt’), seems here more than doubtful. The transition from ‘being made drunk’ to ‘being actually drunk’ is so slight (in Rost u. Palm, *Lex.* s. vv. both are translated ‘berauscht seyn’), that with the preceding καθεύδοντες—καθεύδοντα before us it seems best to regard them here as simply synonymous.

8. ἡμεῖς δὲ κ.τ.λ.] ‘but let us, as we are of the day.’ not exactly ‘qui diei sumus,’ Vulg., Clarom., but ‘quum simus,’ *Æth.* (Platt), *Arm.*, comp. Goth., ‘visandans;’ the participle not being here used predicatively, but with a slightly causal, or combined ‘temporal-causal’ force; see Schmalfeld, *Synt. des Gr. Verb.* § 207, comp. Donalds. *Gr.* § 615. On the connexion of the gen. with εἰμι, see notes on ver 5. ἐνδυσάμενοι

‘having put on;’ temporal participle defining the action contemporaneous with the *νήφειν*. The Apostle now passes into his favourite metaphor of the Christian soldier; comp. Rom. xiii. 12, 2 Cor. x. 4, and esp. Eph. vi. 11, where not only (as here) the defensive, but the offensive portions of the equipment are described. The ‘armatura’ here consists of the three great Christian virtues, Faith, Love, and Hope, the first and second forming the breastplate (aliter Eph. vi. 14, 16), the third (similarly in Eph. vi. 17, see notes), the helmet; comp. Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 259, 260. θώρακα πίστεως

‘a shield of faith,’ or, more

probably, ‘*the shield, &c.*’ the second and third substantives, as well known terms, here dispensing with the article (Winer, *Gr.* § 19. 1), and causing, on the principle of correlation (Middl. *Gr. Art.* III. 3. 6), the governing noun to be also anarthrous. The gen. is that of ‘apposition;’ see notes and ref. on *Eph.* vi. 14. καὶ περικεφ. κ.τ.λ.] ‘and as a helmet the hope of salvation,’ a defence that can never fail. With hope fixed on the ἐπηγγελμένη σωτηρία (Theod.), all the dangers and trials of the present seem light and durable; *καθάπερ γάρ η περικεφαλαία τὸ καίρια σώζει τῶν ἐν ἡμῖν, τὴν κεφαλὴν περιβάλλοντα καὶ πάντοτε στεγάζουσα* οὕτω καὶ ἡ ἐλπὶς τὸν λογισμὸν οὐκ ἀφίησι διατεστῶν, ἀλλ’ ὅρθων ἰστησιν ὀστερόν κεφαλὴν, οὐδὲν τῶν ἔξωθεν εἰς αὐτὸν πεσεῖν ἔστα, Chrys. The gen. *σωτηρίας* is the gen. *objecti*, that to which it is directed and on which it is fixed, comp. ch. i. 3, Rom. v. 2, and, if necessary, Winer, *Gr.* § 30. 1, p. 167.

9. ὅτι κ.τ.λ.] ‘because, &c.’ reason for the use of the foregoing words ἐλπίδα σωτηρίας, expressed both negatively (οὐκ ἔθετο κ.τ.λ.) and positively (ἀλλ’ εἰς περιπ. κ.τ.λ.): οὐ πρὸς τοῦτο ἐκδλεσεν εἰς τὸ ἀπολέσαι, ἀλλ’ εἰς τὸ σῶσαι, Chrys. ἴθετο ἡμᾶς κ.τ.λ.] ‘appointed us to anger,’ i.e. to become the subjects of it, to fall under its punitive action. The form *τιθέναι* (Acts xiii. 47) or *θέσθαι εἰς τί* (1 Tim. i. 12) appears to have a partially Hebrewistic tinge and to answer to *לְפָנֶיךָ*, or *לְפָנֶיךָ* followed by *לְ*; comp. Psalm lxi. 9, Jerem. ix. 11, Ezek. xiv. 8, al. On *ὄργη*, see notes on ch.

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τοῦ ἀποθανόντος ὑπὲρ ἡμῶν ἦν, εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ

i. 10. περιποίησιν σωτηρίας [‘the obtaining of salvation,’] τίνει; [τίνει] [ad acquisitionem salutis], sim. Vulg., Clarom., Copt. [τανχο,—here needlessly rendered ‘vivificatio’; comp. Mal. iii. 17], ‘du gafreideinai ganistain,’ Goth.; comp. 2 Thess. ii. 14, εἰς περιποίησιν δόξης. Neither here, Heb. x. 39, nor 2 Thess. l. c. is there any reason for departing from this simple and primary meaning of περιποίησις; Hesych. πλεονασμός κτῆσις, Suid. κτῆσις. Both in Eph. i. 14 (see notes), and 1 Pet. ii. 9, as the context shows, the use is wholly different, and appy. a reflection of the Πλεῖστον of the O. T. (comp. Acts xx. 28): in 2 Chron. xiv. 13, Pseud.-Plato, *Def.* p. 415 c (see Rost u. Palm, *Lex.* s. v.), the meaning seems rather ‘conservatio;’ but neither the one (appy. favoured by Ecum., comp. Theod., ἵνα οἰκεῖος διοφήνη) nor the other is here either natural or suitable.

ἢδα τοῦ Κυρίου κ.τ.λ.]

Dependent, not on θέρος, but on the preceding περιποίησιν σωτηρίας, and specifying the medium by which the σωτηρία was to be obtained. This medium is certainly not ‘doctrinam eam quam Christus nobis attulit’ (Grot.), nor, in this passage, ‘faith in Him’ (Lünem.), but, as the next verse seems to show, His atoning death; comp. Eph. i. 7, and notes *in loc.*

10. τοῦ διωθ. ὑπὲρ ἡμῶν] ‘who died for us;’ specification of the blessed act of redeeming love by which the περιποίησιν σωτηρίας has become assured to us; comp. ch. iv. 14. The clause, as Lünem. properly observes, is not causal (διωθ. would then be anarthrous, comp. Schmalfeld, *Synt.* § 222, 225 (note), and Donalds. *Gr.*

§ 492), but relative and assertory; ‘ne quid de salutis certitudine dubitamus aut de satisfactione solliciti essemus, dicit Christum pro nobis mortuum esse, et pro peccatis nostris satisfecisse, ut salutem consequeremur,’ Calv. On the meaning of ὑπὲρ in dogmatical passages,—not exclusively, ‘in our stead’ (Waterl. *Serm.* XXXI. Vol. v. p. 740), see notes and reff. on *Gal.* iii. 13.

ἵνα εἴτε κ.τ.λ.] ‘in order that whether we wake or sleep;’ holy purpose of the Lord’s redeeming death. There is some little doubt as to the exact meaning of the terms καθεύδειν and γρηγορεῖν. It seems clear that they cannot be understood in a simple physical sense (comp. Fell), still less in an ethical sense, as τὸ καθεύδειν was described (ver. 6) as a state incompatible with Christianity. There remains, then, only the supposition that they are used in a metaphorical sense (comp. Psalm lxxvii. 6, Dan. xii. 2, al.), to which also the following διηγημένοις seems very distinctly to guide us. The meaning, then, is substantially the same as Rom. xiv. 8, ἐάν τε οὖν ἔδημεν ἐάν τε διοθησκωμένει, τοῦ Κυρίου ἐσμέν.

It is not exact to say that the subjunctive with εἴτε—εἴτε, as here, is not classical (Alf.), for see Plato, *Legg.* xii. p. 958 D (ed. Bekk.). As a general rule, εἴτε is associated with the same moods as εἰ (Klotz, *Derar.* Vol. II. p. 533); as, however, there are cases in which it is now admitted that εἰ can be associated with the subj. (‘εἰ cum conjunct. respectum comprehendit experientiae, expectandumque esse indicat, ut fiat aut non fiat,’ Herm. *de Part.* δι., II. 7, see Klotz, *Derar.* Vol. II. p. 500 sq.), a similar latitude may

ζήσωμεν. ¹¹ διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἔνα, καθὼς καὶ ποιεῖτε.

Reverence your spiritual rulers: be peaceful and forbearing, and thankful. Quench not the Spirit: and may God sanctify and preserve you.

rightly be assigned to *εἴτε*. It seems probable *here* that the subj. is used, in the dependent clause, in a species of conformity with the subj. in the principal clause; comp. Winer, *Gr.* § 41. 2. c. p. 263.

ἅμα σὺν αὐτῷ] ‘all together, united with Him,’ not ‘together with Him,’ Auth.; the *ἵην σὺν Χριστῷ* forming the principal idea, while the *ἅμα* (Heb. יְתַחַת) subjoins the further notion of aggregation; comp. Rom. iii. 12, and contrast 1 Thess. iv. 17, where the previous specifications of time make the temporal meaning there more plausible. The *ζήσωμεν* is both more emphatic than *τέρματα* (ch. iv. 17), and also serves slightly to elucidate the metaphorical use of the preceding words.

11. *διό* ‘Wherefore,’ ‘On which account;’ not exactly ‘quæ cum ita sint’ (Alf.), but ‘quamobrem’ (see Klotz, *Devar.* Vol. II. p. 173, who correctly assigns the former meaning to *σὺν*), thereby serving to place in closer logical connexion the foregoing declaration and the present exhortation. On the uses of this particle by St Paul, see notes on *Gal.* iv. 31. *παρακαλεῖτε*] ‘comfort,’ ‘console,’

οἰτοῦ [consolamini] Syr., ‘consolamini,’ Vulg., not ‘exhortamini,’ Claram.: the analogy of this verse with ch. iv. 17 (where the contextual argument for the present sense is very strong) appears to require a similarity of translation, more especially as the hortatory tone (ver. 6) seems now to have merged into the consolatory. The exact meaning of this word is

frequently somewhat doubtful: it is used more than fifty times in St Paul’s Epp., with several varieties of meaning which can only be decided on by a careful consideration of the context. [Obs. that in notes on *Col.* ii. 2 (ed. 1) ‘always’ is meant only to apply to passages similar to the one in question,—where in fact there is no doubt about the general meaning, but only its degree of intensity. Expunge, however, the ref. to 1 Thess. iii. 2; see notes *in loc.*] *εἰς τὸν ἔνα*] ‘one the other;’ equivalent in meaning to *ἀλλήλους*; see *exx.* in Kypke, *Annot.* Vol. II. p. 339, all of which, however, except Theocr. *Idyll.* XXI. 65, are from late authors. Compare *οἱ καθ’ ἔνα*, Eph. v. 33, and the somewhat analogous *εἰς τὸν θεόν*, Plato, *Legg.* I. p. 626 c, al.; see Winer, *Gr.* § 26. 2, p. 156. To regard *εἰς* as a prep., and to refer *τὸν ἔνα* to Christ, is in the highest degree forced and improbable; see Lünen. *in loc.*

The metaphorical term *οἰκοδομεῖν* (1 Cor. viii. 1, x. 23, al.) is derived from the idea, elsewhere both expressed and implied in St Paul’s Epp., that Christians form a *ναὸς* or *οἰκοδομὴ Θεοῦ*; see 1 Cor. iii. 9, 16, 2 Cor. vi. 16, Eph. ii. 20, al., and comp. Andrewes, *Serm.* VI. Vol. II. p. 273.

καθὼς καὶ ποιεῖτε] ‘even as ye also are doing;’ praise and encouragement founded on the actual state of the Thessalonian church; comp. ch. iv. 1, 10. On the force of *καὶ* in comparative sentences of this kind, see notes on *Eph.* v. 23.

12. ‘Ἐρωτῶμεν σα] ‘Now we ask you;’ transition, by means of the *σα*

τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ νοιθετοῦντας ὑμᾶς, ¹³ καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκ-

μεταβατικόν (see notes on *Gal.* iii. 8), to their duties towards the rulers of the church,—a subject not improbably suggested by the words immediately preceding. In no case could the precept *οἰκοδομεῖτε εἰς τὸν Θεόν* be carried out with greater practical benefit to themselves and to the church at large, than in showing respect to their appointed spiritual teachers.

εἰδέναι] 'to know,' 'to regard,' 'ut rationem ac respectum habeatis,' Est.; not 'to show (by deeds) that you know' (Koch), but simply 'to know,' i. e. 'not to be ignorant of,' 'to recognise fully;' this somewhat unusual meaning of *εἰδ.* being analogous to that of the *Heb.* γινέσθαι (see *Gesen. Lex.* s. v. 8), and here approximating in meaning to *ἐπιγνώσκειν*, *1 Cor.* xvi. 18. No instance of a similar or even analogous usage has, as yet, been adduced from classical Greek.

τοὺς κοπιῶντας ἐν ὑμῖν] 'those who are labouring among you,' 'those who are engaged in sacred and ministerial duties,' comp. *1 Tim.* v. 17, where the more specific *ἐν λόγῳ* is supplied. On the meaning and derivation of *κόπος*, *κοπία*, see notes on *1 Tim.* iv. 10. This general designation, as the following explanatory terms seem to suggest, is to be referred to the Presbyters of the Church of Thessalonica (Thorndike, *Prim. Gov.* ch. III. Vol. I. p. 8, A.-C. Libr.), *ἐν ὑμῖν* obviously having no ethical reference, *ἐν ταῖς καρδίαις ὑμῶν* (Flatt), still less 'in vobis docendis' (Zanch.), but simply implying 'in vestro cœtu' (Schott), 'inter vos,' Vulg.,—with mere local reference to the sphere of the *κέρος*.
καὶ προϊσταμένους κ. τ. λ.] 'and are presiding over you in the Lord,' further explanation and specification of

the generic *κοπιῶντας*. The omission of the article plainly precludes any reference of the three participles to three different ministerial classes: the *κοπιῶντες* are simply regarded under two forms of their spiritual labour, as rulers and practical teachers, and as 'morum magistri,' Grot. Whether these duties were executed by the same or different persons cannot be determined; at this early period of the existence of the Church of Thess. the first supposition seems much the most probable; contrast *Eph.* iv. 11, *1 Tim.* v. 17. The sphere of the *προτασθεῖ* was to be *ἐν Κυρίῳ*: οὐκ ἐν τοῖς κοσμικοῖς, διλλ ἐν τοῖς κατὰ Κύριον, Theoph. *νοιθετοῦντας ὑμᾶς*] 'admonishing you,' 'qui commonent vos,' Vulg.; not simply ~~διδάσκοντας~~ [docentes] *Syr.*,

but ~~ἐνδιδάσκοντας~~ [admonentes] *Syr.* Philox., with reference to the 'exhortationes et correptiones' (Est.), which it might be their duty to administer. On the proper meaning of *νοιθετεῖν*,—primarily 'to correct by word' (*νοιθετητος* λόγος *ἐπιτιμητικὸς ἔνεκα ἀποτροπῆς ἀμαρτίας*, Zonar. *Lex.* p. 1406), and then derivatively by *deed* (*Judges* viii. 10),—see Trench, *Synon.* § 32, and the numerous exx. collected by Kypke, *Obs.* Vol. II. p. 339.

13. *καὶ ἡγεῖσθαι κ. τ. λ.*] 'and to esteem them in love very highly.' These words appear to admit of two translations according as *ἐν διδών* is connected (a) loosely with all the foregoing words, marking the element (certainly not the cause, Schott 2, 1) in which the *ἡγεῖσθαι αὐτὸς ὑπερεκτεριστῶς* is to be put in force,—or (b) closely with the preceding *ἡγεῖσθαι*

περισσῶς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. ¹⁴ Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε

as specifying and enhancing the general duty implied in the preceding *εἰδέναι*, ver. 12. Both involve some lexical difficulties, as in (a) ἡγεῖσθαι must be regarded as equivalent to *πλεονεκτοῦ* (Theod.), and in (b) ἡγεῖσθαι ἐν ἀγάπῃ must be taken as ἡγεῖσθαι *αὐτοὺς ἀξιούς τοῦ ἀγαπᾶνθαι* (Chrys., Theoph., Ecum.),—solutions, neither of them very strictly defensible. On the whole, the context, the *apρy*, similar ἡγεῖσθαι τι ἐν κρίσει, Job xxxv. 2 (Schott), and perhaps the analogous ἐν ὅργῃ ἔχειν τινα, Thucyd. II. 18 (Lüinem.), seem to preponderate in favour of (b): in ver. 12 the Thess. are exhorted to respect their spiritual rulers, in the present verse also to love them. So Schott, Olsh., Lüinem., and Alf. The Vv. by preserving carefully the order do not give us any clue to the exact construction adopted. On the cumulative form ὑπερεκπειρισσῶς (*Rec.* ὑπερεκπειρισσοῦ, but on insufficient authority), comp. notes on *Eph.* iii. 20.

Σιδ. τὸ ἔργον αὐτῶν] ‘for their work’s sake,’ on account both of the importance of the work (*Heb.* xiii. 17) and the earnest and laborious manner in which it was performed; comp. *Phil.* i. 22, ii. 30.

εἰρηνεύετε ἐν ἑαυτοῖς] ‘Be at peace among yourselves,’ comp. *Mark* ix. 50, *Rom.* xii. 18, *2 Cor.* xiii. 11. On this not uncommon use of the reflexive for the reciprocal pronoun (*ἀλλήλους*), see Jelf, *Gr.* § 654. 2, *Apollon. de Synt.* II. 27, and for the general principle and limits of the permutation, Kühner on *Xenoph. Mem.* II. 6. 20. Of the converse use (recipr. for refl.) there appears no distinct trace; see Bernhardy, *Synt.* VI. 2, p. 273. The reading *αὐτοῖς* [D'FG; many mss.; Aug., Vulg.,

Syr. (both), al.; Chrysost., Theod.], though distinguished by *Griesbach's* highest commendatory mark (‘indicationem supparem aut sequalem, immo forsitan preferendam receptas lectioni’), certainly does not seem to deserve it, as it arose in all probability from the feeling that the short admonition was out of place between the longer ἔρωτῶμεν δὲ κ.τ.λ. (ver. 12) and παρακαλ. δὲ κ.τ.λ. (ver. 14). Under any circumstances it can scarcely bear the meaning ‘pacem habete cum eis,’ Vulg., Syr. (comp. Chrys., Theod.), as this would so much more naturally have been expressed by *εἰρηνεύετε μετ' αὐτῶν*, as in *Rom.* xii. 18.

14. Παρακαλοῦμεν δὲ] ‘Now we beseech you;’ address, neither πρὸς τοὺς ἀρχοντας (Chrys.) nor πρὸς τοὺς δῆμασκάλους (Theoph., Ecum.), but, as the δῆλον suggests, to *all* (Pseud.-Amb., Justin.). The Christian brethren at Thessalonica were not only to be at peace with one another themselves, but also to do their best to cause it to be maintained by others.

νουθετεῖτε τοὺς ἀτάκτους] ‘admonish the unruly,’ those who do not preserve their τάξιν, ‘inordinatos,’ *Bexa*, ‘ungatassans,’ *Goth.* The term *ἀτάκτος*, somewhat laxly rendered by Syr. Ἄτακτος [offendentes], is primarily and properly, as Chrys. suggests, a ‘vox militaris’ (*Xenoph. Mem.* III. 1. 7, where it is opp. to *τεταγμένος*), and thence derivatively a general epithet to denote a dissolute (*Plato, Legg.* VII. p. 806 0), ill ordered (*πεπλεγμοί καὶ παρὰ τὸ προσῆκον ποιῶντες*, *Bekker, Anecd.* p. 216), and unruly way of living: *τάξις δέ εἰσιν οἱ ἀτάκτοι; πάρτων οἱ παρὰ τὸ τῷ Θεῷ δοκοῦν πρότατοντες.* *τάξις γάρ ἐστι τῆς στρατιωτικῆς*

τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ¹⁵ ὁράτε

ἀρμοδιωτέρα αὐτῇ ἡ τέξις τῆς ἐκκλησίας, Chrys. Here the precise reference is probably to the neglect of duties and callings into which the Thess. had lapsed owing to mistaken views of the time of the Lord's coming; comp. ch. iv. 10, 11, 2 Thess. iii. 6, 11. On the meaning of *νοὐθετεῖ*, see above on ver. 12, and the exx. collected by Kypke, *Obs. Vol. II. p. 340.*
 τοὺς ὀλιγοψύχους] 'the feeble-minded,' perhaps mainly (as the *παραμυθ.* seems to suggest) in reference to those who were unduly anxious and sorrowful about the state of the *κοιμάμενος* ch. iv. 13; *ὀλιγοψύχος τοὺς ἐπὶ τοῖς τεθνεῶσιν ἀμέτρως ἀθυμοῦντας ὀνόμασεν*, Theod.,—who, however, not injudiciously also includes τοὺς μὴ ἀνδρεῖς φέροντας τῶν ἐναντιῶν τὰς προσβολὰς; comp. Theophyl., *Ὀλιγόψ.* δὲ μὴ φέρων *πειρασμὸν*. The word *Ὀλιγόψ.* is an Ἀπ. λεγόμ. in the N. T., and appy. of rare occurrence elsewhere, except in the LXX (Isaiah lvii. 15, Prov. xviii. 14, al.; comp. Artemid. *Oneirocr.* III. 5); the more correct and usual term is *μακρόψυχος*, Aristot. *Ethic. Nicom.* IV. 7, Isocr. *Panegyr.* p. 76 d.
 ἀντέχεσθε τῶν ἀσθενῶν] 'support the weak,' clearly not the weak in body (Luke x. 9, Acts iv. 9, v. 15, 1 Cor. xi. 30), but the weak in faith, τοὺς μὴ ἔδραλαν κεκτημένους πίστιν, Theod.; comp. 1 Cor. viii. 7, 10, so Chrys., Theoph., *Ecum.*, and nearly all modern commentators. In Rom. v. 6, and appy. 1 Cor. ix. 22, the reference seems more inclusive, as marking those who were not Christians, who had not yet received the strength imparted by the Holy Spirit. The verb *ἀντέχεσθαι* (comp. Matth. vi. 24, Luke xvi. 13, and more generically Tit. i. 9) does not so much seem to imply 'obser-

vare,' Beng., as *ὑπερείσεων*, Theod., *ὑπεστηρίζεων*, Theoph., *ἀντιλαμβάνεσθαι* (Bekker, *Anecd.* p. 408), or perhaps more exactly 'sustaining,' Clarom. (comp. Goth., *Æth.*), with a more direct allusion to the primary and physical meaning of the word; comp. notes on *Tit. I. c.*, and see Suicer, *Thesaur.* s. v. Vol. I. p. 371.
 μακροθυμ. πρὸς πάντας] 'be long-suffering to all,' not merely to the three classes just mentioned (Theophyl.), but to all, καὶ τοὺς ὀκλεόντας καὶ τοὺς δλλογρότας, Theod.; comp. ver. 15. On the term *μακροθυμεῖν* opp. to δευθυμεῖν (Eurip. *Androm.* 689), which here serves to mark that gentle and forbearing patience which is so essentially a characteristic of διδασκη (1 Cor. xiii. 4), see esp. Basil, *Serm.* [Sym. metaphor.] XIII. Vol. III. p. 784 (ed. Bened. 1839), the good notice in Suicer, *Thesaur.* s. v. Vol. II. p. 293 sq., Röthe, *Theol. Ethik*, § 1056 sq., Vol. II. p. 518 sq., and comp. notes and ref. on *Eph.* iv. 2, 2 Tim. iii. 10.
 Lastly, *πρὸς* is not merely 'in regard to,' 'ad omnes,' Vulg., Clarom., 'cum omnibus,' Copt., but more precisely and definitely, *εργα*: comp. the Goth. 'vīþra,' and see notes on *Gal.* vi. 10.

15. ὁράτε μὴ τις κ.τ.λ.] 'See that no man render evil, &c.;" warning against revenge,—yet surely not in the sense that the better among them were to check its outbreaks in others (De W.), but simply that all were to abstain from it; see Lünem. *in loc.* The usual and correct statement that Christianity was the first definitely to forbid the returning evil for evil (see Fritz, *Rom.* xii. 17, Vol. III. p. 91) is called in question by Jowett on the ground that 'Plato knew that it was not the true definition of justice to do

μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας. ¹⁶ πάντοτε

15. *eis ἀλλήλους*] So *Lachm.*, *Scholz*, *Tisch.* (ed. 1) with *ADEFG*; 15 *mss.*; *Syr.*, *Copt.*, *Goth.*, *Clarom.*, al. (*De W.*, *Koch*, *Lünem.*, *Griesb.* om. om.). In his later editions *Tisch.* inserts *καὶ* before *eis* with *BKL*; great majority of *mss.*; *Syr.* (*Philox.*), *Amit.*; *Chrys.*, *Theod.*, al. (*Rec.*, *Alf.*, *Wordsw.*); but not on satisfactory grounds, as the external authority seems to preponderate for the omission, and the internal arguments (opp. to *Alf.*) would certainly seem rather in favour of its being an interpolation for the sake of specifying, than of its being omitted as unnecessary.

harm to one's enemies.' Not to multiply quotations, can this be sustained against *de Legg.* ix. p. 868 B, p. 882, al., where vengeance rather than punishment seems certainly contemplated by the legislator? Individual instances of the recognition of this precept may be found in heathenism (see *Pfanner*, *Theol. Gentil.* ch. xi. § 23, comp. *Basil*, *de Legend. Gent. Libr.* § 5, Vol. II. p. 251, ed. *Bened.*), but as a general statement the remark of *Hermann* seems perfectly correct; 'nec laudant Græci si quis iniquis æquus est, sed virtutem esse censent, æquus æquum, iniquum autem iniquis esse,' on *Soph. Philoct.* 679. The formula δρᾶν μὴ (*Matth.* xviii. 10, *Mark* i. 44) is of less frequent occurrence than βλέπειν μὴ (*Mark* xiii. 5, *Acts* xiii. 40, 1 *Cor.* x. 12, al.), but is more classically usual and correct: for exx. of it in combination with the pres. and aor. subj., see, if necessary, the collection in *Gayler*, *Partik. Neg.* p. 316 sq. δποδῷ] 'render,' 'usgildai,' *Goth.* The primary idea conveyed by δποδῶναι, scil. 'ubi quid de aliquā copiā das,' and thence 'ubi dando te exsolvis debito' (*Winer*), here naturally passes into that of 'retribuere,' the κακὸν being represented as something stored up, out of which and with which payment would be made; see *Winer*, *de Verb. Comp.* IV. p. 12, 13, where this verb is well discussed.

τὸ ἀγαθὸν διώκεται] 'follow after that which is good;' not here what is 'morally good' (*Lünem.*), but, as the antithesis seems rather to require, what is 'beneficial,' what proves good to him who receives it: οὐκ ἀρκεῖ τὸ μὴ δποδῶναι κακὸν ἀπὸ κακοῦ, ἀλλὰ χρῆ, φησὶ, καὶ ἀγαθοῖς ἀμείβεσθαι τὸν κακοτομάστα, *Theoph.*, comp. *Chrys.* Some shade of the same meaning is perhaps apparent in *Gal.* vi. 10, *Eph.* iv. 28 (see notes): here, however, it seems more decidedly brought out by the preceding κακὸν. On the use of δώκειν (*ἐπιτεταμένως σπουδάζειν τι*, *Theoph.*) with abstract substantives or their equivalents, see notes and reff. on 2 *Tim.* ii. 22, and for exx. of the same use in classical Greek, see *Ast*, *Lex. Platon.* s. v. Vol. I. p. 548 sq. The correlative term is καταλαμβάνειν, *Phil.* iii. 12, and the antithesis φεύγειν, *Plato*, *Gorg.* p. 507 B.

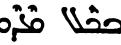
16. πάντοτε χαίρετε] 'Rejoice always.' *Phil.* iii. 1, iv. 4, comp. 2 *Cor.* vi. 10; not merely καὶ τε πειρασμοῖς περιπέσητε (*Theoph.*), — a limitation not inappropriate in ref. to the recent troubles at Thessalonica, but, at all times,—under all circumstances, and in all dispensations. To the enquiry, 'Why should this be a duty?' (comp. *Jowett*), it seems sufficient to say with *Barrow*, in his good sermon on this text,—'if we scan all the doctrines, all the institutions, all the pre-

χαίρετε, ¹⁷ ἀδιαλείπτως προσεύχεσθε, ¹⁸ ἐν παντὶ εὐχαριστεῖτε τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ

cepts, all the promises of Christianity, will not each appear pregnant with matter of joy, will not each yield great reason and strong obligation to this duty of rejoicing evermore? *Serm. XLIII.* Vol. II. p. 557; see also sound and comprehensive sermons by Beveridge, *Serm. ov.* Vol. V. p. 62 sq. (A.-C. Libr.), and Donne, *Serm. XXXI.* Vol. V. p. 344 sq. (ed. Alf.). The true originating cause (1 Thess. i. 6) and true sphere (Rom. xiv. 17) of this joy is the Holy Spirit, and its more immediate source, Faith; see notes on *Phil. i. 25.*

17. ἀδιαλείπτως προσεύχ.] ‘pray without ceasing;’ a precept naturally following on, and suggested by the foregoing words; τὴν δὲ διὰ θεοῦ τοῦ δει χαλρεως, τὴν ἀδιαλείπτων προσευχήν καὶ εὐχαριστίαν ὁ γὰρ ἐθισθεὶς ὀμλαῖν τῷ Θεῷ καὶ εὐχαριστεῖν αὐτῷ ἐτί πάσιν ὡς συμφερόντως συμβαίνουσι, πρόδηλον ὅτι χαρὰν ἔχει διηνεκῆ, Theoph. This exhortation to unceasing prayer is distinctly urged by the Apostle in other passages (comp. Eph. vi. 18, Col. iv. 2), and is certainly neither to be explained away as ‘a precept capable of fulfilment in idea rather than in fact’ (Jowett), nor yet, with Bp. Andrewes, to be referred to appointed hours of prayer (*Serm. vi.* Vol. V. p. 354, A.-C. Libr.), but is to be accepted in the simple and plain meaning of the words, and obeyed, as Barrow has well shown, by cherishing a spirit of prayer, and by making devotion the real and true business of a life: see Wordsw. in *loc.*, who appropriately cites Barrow, *Serm. Vol. I. p. 107 sq.* Surely the τὸ δυλεῖν τῷ Θεῷ (Theoph.) is one of those things which is real and actual; οὐδὲ τὸν τὸν ἀδυνάτων, βέδισσαν γὰρ καὶ τῷ ἐσθίουσι τὸν Θεὸν δυναμέν, καὶ τῷ βαδίζωσι

τὴν τοῦ Θεοῦ συμμαχίαν αἰτεῖν, Theod.; compare Hofmann, *Schriftb.* Vol. II. 2, p. 335. On the duty of constant prayer, see the sound remarks of Hammond, *Pract. Catech.* III. 2, p. 224 (not perfectly decided on this text), and on the power of it compare the noble epilogue of Tertullian, *de Orat.* cap. 29.

18. ἐν παντὶ εὐχαριστεῖτε] ‘In every thing give thanks;’ not ἐν παντὶ, scil. καρῷ, Flatt (comp. Chrys. def), still less ‘in iis quae vobis bona sunt,’ Est., but ἐν παντὶ, scil. χρήματι, Chrys. on *Phil. iv. 6.* 

Syr., ‘in omnibus,’ Vulg., Copt.; comp. 2 Cor. ix. 8, ἐν παντὶ πάντοτε, which seems to fix the interpretation, and contrast ἐν μηδενὶ, Phil. i. 28. On the duty of εὐχαριστία, so often dwelt on by St Paul (comp. notes on *Col. iii. 15*), see Beveridge, *Serm. ov.* Vol. V. p. 76 sq., and on this and on the preceding verses the homily of Basil, *de Grat. Act.* Vol. II. p. 34 (ed. Bened. 1839). 

γάρ] ‘for this,’ scil. τὸ ἐν παντὶ εὐχαρ. (Theoph., ΟEcum.); not with reference to this and ver. 17 (Grot.), nor to this and the two preceding verses (Alf.), for though the three precepts χαλρεως, προσεύχεσθε, εὐχαριστεῖτε—especially the two latter—are sufficiently homogeneous in character to be included in the singular τοῦτο, yet the peculiar stress, which the Apostle always seems to lay on εὐχαρ. (see above), renders the single reference to εὐχαριστία apparently more probable; ‘gratiae sunt in omni re agendae, quia scimus omnia nobis cooperare ad bonum, Rom. viii. 28,’ Coccoceius; see Hofmann, *Schriftb.* Vol. II. 2, p. 335. So also Olsh., Bisping, and Lüinem., and appy. the

εἰς ὑμᾶς. ¹⁹ τὸ Πνεῦμα μὴ σβέννυτε, ²⁰ προφητείας

majority of recent expositors. After γρ., *Lachm.* adds ἔττιν with D¹E¹FG; several Vv.; and Lat. Ff., but on insufficient external, and appy. opposing internal evidence. The possible doubt caused by the juxtaposition of τὸντο and θελημα would naturally suggest the interpolation of the verb subst.

ἐν Χρ. Ἰησ.

εἰς ὑμᾶς] ‘in Christ Jesus toward you:’ Christ is here represented not exactly as the medium by which (Theoph., *Ecum.*), but as the sphere in which the θελημα is evinced and has its manifestation; ἐν φιλοτελείᾳ τὰ δόξαντα τοιεῖ καὶ ἀναγεννᾷ, *Athan. contr. Arian.* III. 61, Vol. I. p. 610 (ed. Bened. 1698). The objects towards whom (‘ad vos,’ *Clarom.*)—not ‘in whom’ (Vulg., Copt.), nor ‘in reference to whom’ (De W.)—it was so evinced, and to whom it was designed to apply, were the converts of Thessalonica. The reference of θελημα to the ‘decretum divinum de salute generis humani per Christum reparandā’ (see Schott) is grammatically doubtful on account of the omission of the article, and by no means exegetically plausible. The θελημα seems here suitably anarthrous, as marking εὐχαρ. as one part and portion out of many contemplated in the collective θελημα τοῦ Θεοῦ; see Lünen. *in loc.*

19. τὸ Πνεῦμα] ‘the (Holy) Spirit;’ not merely ‘vim divinam Christianis propriam’ (Noesselt; comp. Beck, *Seelenl.* p. 37), nor even the gifts of the Spirit as evinced in prophecy (Theod.), nor, more generally, τὴν ἐν αὐτοῖς ἀναφθείσαν τοῦ Πνεύματος χάριν (*Athan. ad Serap.* I. 4; see Chrys.), but simply the Holy Spirit, which dwells within in association with our spirit, and evinces His

presence by varied spiritual gifts and manifestations; comp. I Cor. xii. 8 sq., and see Waterl. *Serm. xxii. Vol. v.* p. 641. The subject of prayer leads naturally to the mention of the Holy Inspire of it (comp. Rom. viii. 26, Gal. iv. 6), and thence to the specification of other gifts (*προφητείας* which emanate from the same blessed Source.

μὴ σβέννυτε]

‘Quench not,’ whether in yourselves or in others; contrast 2 Tim. i. 6. The Eternal Spirit is represented as a fire (comp. Andrewes, *Serm. Vol. III.* p. 124, A.-C. Libr.) which it was regarded possible to extinguish,—not, however, in the present case by a φίος ἀκάθαρτος (Chrys.), but, in accordance with the context,—by a studied repression and disregard of its manifestation, arising from erroneous perceptions and a mistaken dread of enthusiasm; comp. Neander, *Planting*, Vol. I. p. 202 (Bohn). This is more distinctly specified in what follows. For several illustrations of the expression, see exx. in Wetst., the most pertinent of which is Galen, *de Theriac.* I. 17, τὸ φάρμακον.....τὸ ἐμφύτον πνεῦμα φαδλὸς σβέννυσσον. Plutarch, *de Defect. Orac.* § 17, p. 419 B, ἀποσβῆται τὸ πνεῦμα.

20. προφητείας] ‘prophecies;’ not merely announcements of what was to come to pass, but, in accordance with the more extended meaning of προφήτης in the N.T. (see notes on *Eph.* iv. 11), varied declarations of the divine counsels, and expositions of God’s oracles, immediately inspired by, and emanating from the Holy Spirit; see Meyer on I Cor. xii. 10, and Fritz. on Rom. xii. 6. The difference, then, between ordinary διάκην and προφητεία consisted in this, that the latter was due to the immediate

μὴ ἐξουθενεῖτε· ²¹ πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέ-

21. πάντα δὲ] So *Lachm.* and *Tisch.* (ed. 1, 7) with BDEFGKL; more than 50 mss.; *Vulg.*, *Clarom.*, *Goth.*, *Syr.* (*Philox.*); *Clem.* (2), *Basil*, *Chrys.* (text), al. (*Scholz*, *Lünem.*, *Alf.*). In his second edition *Tisch.* struck out the δὲ with A; appy. many mss.; *Syr.*, *Copt.*, al.; *Chrys.* (aliquoties), *Theod.*, *Ecum.*, al. (*Rec.*, *De Wette*),—but has now rightly returned to his first ed. On the one hand there is only the internal argument that δὲ was interpolated to help out the connexion; on the other hand there is the strong external support, the ‘paradiploomatic’ argument (comp. Pref. to *Gal.* p. xvii, *Scrivener*, *Introd.* to *Criticism of N. T.* p. 376) of the ΔΕ having fallen out before the ΔΩ, and lastly, the plausible internal argument that δὲ was omitted to make this sentence equally unconnected with what precede and follow.

influence of the Spirit, the former to an ἐξ οἰκεῖας διαλέγεσθαι, *Chrys.*; see *Neander*, *Planting*, Vol. 1. p. 133 (Bohn), and for a comparison between prophecy and speaking with tongues, *Thorndike*, *Relig. Assemblies*, ch. v. Vol. 1. p. 182 sq. (A.-C. Libr.). ἐξουθενέστε] ‘despise,’ ‘set at nought,’ a word used in the N. T. both by St Paul (Rom. xiv. 3, 10, 1 Cor. i. 28, al.) and St Luke (xvii. 9, xxiii. 11, Acts iv. 11), and found also in the LXX and later writers. On this, the more orthographically correct but apparently less usual ἐξουδενεῖν (Mark ix. 12, *Lachm.*, *Tisch.*), and ἐξουδενοῦν (LXX, al.: *Hesych.* ἀποδοκιμάζειν), compare *Lobeck*, *Phrynicus*, p. 182. The habit of despising prophecies, here expressly forbidden, most probably arose from instances of πλανῶντες and πλανώμενοι in the Church of Thessalonica, who had brought discredit on this spiritual gift. The deduction of *Olsh.*, that up to the present time St Paul had no apprehensions of any of the fanaticism which afterwards showed itself among the Thess. (Ep. 2), seems in every way questionable; contrast *Neander*, *Planting*, Vol. 1. p. 203 sq. (Bohn). They were even now in a state of unrest and disquietude (ch. iv. 11 sq.); nay, the very exhortation be-

fore us gains all its point from the fact that the more sober thinkers had been probably led by the present state of things to undervalue and unduly reject all less usual manifestations of the Spirit.

21. πάντα δὲ δοκιμάζετε] ‘but prove all things;’ antithetical exhortation to the foregoing: ‘instead of despising and seeking to repress spiritual gifts, let them be manifested, *but* be careful to prove them.’ Πάντα must thus have a restricted sense, and be limited to the χαρίσματα previously alluded to; πάντα φησι, δοκιμάζετε, τοντότει τὰς ὄντως προφητείας, *Chrys.* A more precise exhortation is given to the *Corinthians* (1 Cor. xiv. 29), from which, observing the similar and peculiar subject (*προφητεία*) here in question, we must conclude that the present precept to exercise spiritual discernment applied not so much to the Church at large (*Neander*, *Planting*, Vol. 1. p. 138, Bohn) as more restrictedly to those who had the special gift of διακόνους πρενεύδεται, 1 Cor. xii. 10. In 1 John iv. 1 (see *Waterl. Serm.* xxvii.) the exhortation is appy. more general, but the points to be tried are more elementary, and more easy to be decided on. On the meaning of the verb δοκιμάζειν, see notes on *Phil.* i. 10, and for an in-

χετε· ²² ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε. ²³ Αὐτὸς

genious but improbable explanation of both the word [testing as a coin] and the following verse, Hänsel, *Stud. u. Krit.* 1836, p. 170 sq.

τὸ καλὸν κατέχ.] 'hold fast that which is good;' precept naturally and immediately following on the foregoing: 'exercise the gift of διάκρισις, and having found what is really good, hold to it; τὰ ψευδῆ καὶ τὰ ἀληθῆ μετὰ δοκιμασίας κρίνετε, καὶ τότε τὸ δόξαν ὑμῶν καλὸν, τουτέστι τὰς ἀληθεῖς προφητείας κατέχετε, τουτέστι τιμῆτε, διὰ φροντίδος ποιεῖσθε, Theoph. On the primary meaning and derivation of καλός [καδ-λός], see Donalds, *Cratyl.* § 334; but observe that in the N. T. it seems equally co-extensive in meaning with δγαθός, and frequently, as here, denotes what is simply and morally good; see notes on *Gal.* vi. 9, and comp. Aristot. *Rhetor.* i. 9 (init.), καλὸν μὲν οὖν ἔστιν, ὃ ἂν δι' αὐτὸν αἰρετὸν ὃν ἔπαινερδόν. On this whole verse, see an excellent practical sermon by Waterland, *Serm.* xxxiii. Vol. v. p. 655 sq.

22. διὸ παντὸς εἴδους κ.τ.λ.] 'abstain from every form of evil,' general exhortation appended to and suggested by, but not closely connected (De W.) with what precedes; comp. Neand. *Planting*, Vol. i. p. 204, note (Bohn). In this verse there is some little difficulty depending, first, on the meaning of εἴδους, and secondly, on the construction of πονηροῦ. We will notice these separately. *Εἴδος* cannot here be 'appearance,' Auth.-Ver., Calv., as this meaning is more than lexically doubtful (comp. Luke iii. 22, ix. 29, John v. 37, 2 Cor. v. 7), and, even if it could be substantiated, would here be inappropriate, as the antithesis seems plainly not between τὸ καλὸν and any *semblance* of

evil, 'quod malum etiam non sit, appareat' (Calv.), but what is actually and distinctly such; comp. Wordsw. *in loc.* We therefore adopt the more technical meaning 'species,' 'sort' (Plato, *Epin.* p. 990 ε, εἴδος καὶ γένος, *Parmen.* p. 129 ο, γένη τε καὶ εἴδη), which is supported by abundant lexical authority (see Rost u. Palm, *Lex.* s. v., and the numerous exx. in Wetstein *in loc.*), and is exegetically clear and forcible; they were to hold fast τὸ καλὸν and avoid every sort and species (μὴ τούτους η ἔκεινον, διλλ' ἀπλῶς παντός, Theoph.) of the contrary. So probably Vulg., Clarom., 'specie,' and

more plainly, Syr.,  [negotio], Copt. *hōb* [re], *AEth.* *megbār* [agendi ratione], Goth., al., *appy.* the Greek Ff., and nearly all modern commentators.

It is more difficult to decide whether πονηροῦ is an adjective or substantive. Most of the ancient Vv. (Syr., Vulg., Copt., *AEth.*) adopt the former, and so possibly the Greek commentators; the latter, however, preserves more correctly the antithesis, and less infringes (comp. Syr., Copt., al.) on the technical meaning of εἴδος. So De Wette, Lünenm., Koch, Alf., and the majority of modern commentators. The absence of the article (Bengel, Middl. *Gr. Art.* p. 378) does not contribute to the decision; as abstract adjectives can certainly be thus constructed, when it is not necessary to mark the wholeness or entirety of what is specified; comp. *Heb.* v. 14, *Plato, Republ.* II. p. 358 c, *τρίτον εἴδος δγαθοῦ*, and see Jelf, *Gr.* § 451. 1. The artificial interpretation of Hänsel (*Stud. u. Krit.* 1836, p. 180 sq.), εἴδος πονηροῦ = κίβδηλον νόμισμα, founded on the association of this text in several patristic

δέ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα

citations with our Lord's traditional saying, *γινεσθε δόκιμοι τραπεζῶν* (see Suicer, *Thesaur.* Vol. II. p. 1281 sq.), is here adopted by Baumg.-Orus, but rightly rejected by most subsequent expositors. Even if we admit the very doubtful assumption that the simple *εἶδος* might gain from the context the more definite meaning *εἶδος νομίσματος*, the use of *ἀπέχεσθε* in such a form of expression would still be, as De W. observes, appy. unprecedented.

23. **Ἄντρες δέ**] 'But may He,' *He* on whom all depends,—in contrast to them and the efforts they might be enabled to make; comp. ch. iii. 12, where, however, the emphasis is somewhat different, and the contrast less definitely marked. **ὁ Θεὸς**

τῆς εἰρήνης] 'the God of peace,' the God of whom peace is a characterizing attribute; the gen. falling under the general category of the gen. of *content* (Scheuerl, *Synt.* § 16. 3, p. 115, comp. notes on *Phil.* iv. 9), and the subst. *εἰρήνη* marking the deep inward peace and tranquillity, which is God's especial gift, and which stands in closest alliance with that holiness which the preceding clauses inculcate. On this meaning of *εἰρήνη*, see notes on *Phil.* iv. 7, and on the various meanings which it may assume in this and similar collocations, see Reuss, *Theol. Chrét.* IV. 18, Vol. II. p. 201.

ὅλοτελεῖς] 'wholly,' 'per omnia,' Vulg.,—in your collective powers and parts; **ὅλος** marking more emphatically than **ὅλος** that thoroughness and pervasive nature of holiness (**ὅλος δὲ** **ὅλων**, Ecumen., 'secundum omnes partes,' Cocceius) which the following words specify with further exactness: so distinctly Theoph., **ὅλος**. **δὲ τι ἔστι;**

τοῦτο 'is it, σῶματι καὶ ψυχῇ. καὶ ἐφεξῆς δὲ μαθήσῃ.

This seems preferable to the qualitative interpretation, 'ad perfectum,' Claron., *AETH.* (Syr. unites both), according to which **ὅλοτελεῖς** would be used proleptically (Syr.-Philox.; comp. notes on ch. iii. 13), but in which the connexion between the substance of the first and second portions of the prayer is less close and self-explanatory. The form **ὅλοτελής** is an *ἀπ.* *λεγόμ.* in the N. T., but occurs occasionally in later Greek; comp. Plutarch, *de Placitis Philos.* § 21, p. 909 B. **καὶ**] 'and'—to specify more exactly; the copula appending to the general prayer one of more *special* details; see Winer, *Gr.* § 53. 3, p. 388, and comp. notes on *Phil.* iv. 12. **ὅλοκληρον κ.τ.λ.]** 'may your spirit, &c., be preserved entire,' 'not your whole spirit &c.,' Auth., Wordsw., comp. Syr.; **ὅλοκλ.**, as its position shows, not being an epithet but a secondary predicate; see Donalds, *Cratyl.* § 302, and comp. notes on *Col.* ii. 3. This distinction seems clearly maintained by all the ancient Vv. (except appy. Syr.); some, as Vulg., al., preserving the order of the Greek, others, as *AETH.*, rendering **ὅλολ.** by an adverb placed at the end of the clause. The adj. **ὅλοκληρος** is a *δις λεγόμ.* in the N. T. (here and James i. 4), and serves to mark that which is 'entire in all its parts,' *ἐν οὐδενὶ λειπόμενον* (James *l. c.*), differing from *τέλειος* as rather defining what is *complete*, while the latter marks what has reached its proper end and maturity. In a word, the aspect of the former word is (here especially) mainly *quantitative*, of the latter, mainly *qualitative*; comp. Trench, *Synon.* § 22, and for exx. see the large collection of

ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ τηρηθείη. ²⁴ πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ
ποιήσει.

Wetst. *in loc.*, one of the most pertinent of which is Lucian, *Macrobi.* § 2, *εἰς γῆρας ἀφίκεσθαι ἐν ὑγιαινόσῃ τῇ ψυχῇ, καὶ δλοκλήρῳ τῷ σώματι;* see also Elsner, *Obs.* Vol. II. p. 278. The predicate clearly belongs to all three substantives, though structurally connected with the first. *ὑμῶν τὸ πνεῦμα κ.τ.λ.]* 'your body, soul, and spirit,' distinct enunciation of three component parts of the nature of man: the *πνεῦμα*, the higher of the two united immaterial parts, being the 'vis superior, agens, imperans in homine' (Olsh.); the *ψυχή*, 'vis inferior que agitur, movetur, in imperio teneatur' (ib.), the sphere of the will and the affections, and the true centre of the personality; see Olshausen, *Opusc.* p. 154, Beck, *Seelenl.* II. 12, 13, p. 30 sq., Schubert, *Gesch. der Seele*, § 48, Vol. II. 495 sq., comp. Vitringa, *Obs. Sacr.* p. 549 sq., and more especially *Destiny of the Creature*, p. 99—120, where this text is considered at length, and the scriptural distinction between the *πνεῦμα* and *ψυχή* discussed and substantiated. It may be remarked that we frequently find instances of an apparent *dichotomy*, 'body and soul' (Matth. vi. 25, x. 28, al.), or 'body and spirit' (1 Cor. v. 3, vii. 34, al.), but such passages will only be found accommodations to the popular division into a material and immaterial part; the *ψυχή*, in the former of the exceptional cases, including also the *πνεῦμα*, just as in the latter case the *πνεῦμα* also comprehends the *ψυχή*; see Olsh. *l. c.*, p. 153 note, and contrast the ineffectual denial of Loesner, *Obs.* p. 381. To assert that enumerations like the present are rhetorical (De W.), or worse, that the Apostle

probably attached 'no distinct thought to each of these words' (Jowett), is plainly to set aside all sound rules of scriptural exegesis. Again, to admit the distinctions, but to refer them to Platonism (Ltinem.), is equally unsatisfactory and equally calculated to throw doubt on the truth of the teaching. If St Paul's words do here imply the trichotomy above described (comp. Usteri, *Lehrb.* p. 384 sq.), then such a trichotomy is infallibly real and true. And if Plato or Philo have maintained (as appears demonstrable) substantially the same views, then God has permitted a Heathen and a Jewish philosopher to advance conjectural opinions which have been since confirmed by the independent teaching of an inspired Apostle.

διμέμπτως] 'blamelessly;' the adverbial predication of quality appended to *τηρηθείη, δλοκληρω* (see above) involving that of quantity. On the meaning of *διμέμπτος*, 'is in quo nihil desiderari potest,' and its distinction from *διμεμπτός*, see notes on *Phil.* ii. 15, iii. 6, and Tittm. *Synon.* I. p. 29.

ἐν τῇ παρουσίᾳ κ.τ.λ.] Time,—the coming of Christ to judgment,—when the preservation of the *δλοκληρία* is especially to be evinced and found to be realized: comp. notes on ch. ii. 19. On the more exact way in which this *δλοκληρία* may be ascribed to body, soul, and spirit, see *Destiny of Creature*, p. 117.

24. *πιστὸς ὁ καλῶν]* 'Faithful is He who calleth you,' 'qui vocat,' Claron., scil. God the Father; comp. 1 Cor. i. 9, and see notes on *Gal.* i. 6. The tense is neither to be pressed as implying an enduring act (Baumg.-Crus., Bisp.), nor to be regarded as

Pray for us. Salute the brethren, and cause this Epistle to be read before the Church.

25 Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν.
26 ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν

identical with the aor. 'qui vocavit,' Vulg., Goth., but simply to be considered as timeless, and as equivalent to a substantive, 'your Caller;' see notes on *Gal.* v. 8, and Winer, *Gr.* § 45. 7, p. 316. Πιστὸς in ref. to God here implies a faithfulness and truthness to His nature and promises (1 Cor. x. 13, 2 Tim. ii. 13), and hence becomes practically synonymous with δληθῆς, Chrys., Theod.; ἐγάρ τῷ ποιεῖν δέ ἐπαγγέλλεται πιστὸς ἐστι λαλῶν, Athanas. *contr. Arian.* II. 10, Vol. I. p. 478 (ed. Bened.), see Reuss, *Théol. Chrét.* IV. 13, Vol. II. p. 124. οἵ καὶ τοιούτοι] 'who also will do it,' not exactly 'what I wish' (De W.), nor ἐφ' ϕ ἐκδιλεσθε sc. σώσει (Ecum., Theophyl.), but simply 'that same thing' (Arm.), scil. τὸ διέμεντως ὑπὸ τηρηθῆναι (Bisp., Lünem.), or, as the identity of subject suggests, τὸ ἀγάπαν κ. τ. λ. and τὸ τηρηθῆναι κ. τ. λ.,—in a word, the substance of the prayer expressed in the preceding verse. In such cases there is really no ellipse of any pronoun; ποιεῖν is merely 'nude positum,' receiving its more exact explanation from the context; comp. Koch in loc., and Schömann on *Isaæus, de Apoll. Hær.* § 35, p. 372.

25. προσεύχεσθε περὶ ἡμῶν] 'pray for us,' comp. Eph. vi. 19, Col. iv. 3, 2 Thess. iii. 1. De Wette and Alf. remark that περὶ is here less definite than περὶ; but it is very doubtful whether in this and similar formulae in the N. T. the difference is really appreciable; see notes on *Eph.* vi. 19, *Fritz. Rom.* Vol. I. p. 26, and for the general distinction between the prepositions, notes on *Gal.* i. 4, and on *Phil.* i. 7. The prayer was doubtless intended to include reference both to his own personal state and to the

general success of his apostolic work; comp. Cocceius in loc. Whether Silvanus and Timothy are included is perhaps here doubtful; in *Eph. l. c.* where the Apostle writes only in his own person, the plural is equally used. *Lachm.* inserts in brackets καὶ before περὶ ἡμῶν, but on authority [BD]; a few mss.; Clarom., Sangerm., Syr. (Philoc.), Goth.] scarcely sufficient to warrant even this mode of insertion.

26. δωροσοθε κ. τ. λ.] 'Salute all the brethren,' concluding exhortation, apparently addressed to the Elders of the Church (consider ver. 27). In the parallel passages, Rom. xvi. 16, 1 Cor. xvi. 20, and 2 Cor. xiii. 12 (ἐν ἀγάπῃ φιλ., but opp. to AFGL; see Fritz. on *Rom. l. c.*), comp. 1 Pet. v. 14, the exhortation is δωροσοθε δλλήλους: ἐπειδὴ φιλήματι αὐτοὺς δωροσοθαι οὐκ ἔδύνατο, δπὸν δ' ἐτέρων αὐτοὺς δωρεῖται, Chrysost. The Oriental custom of kissing in their greetings (Winer, *RWB.* s. v. 'Kuss,' Vol. I. p. 688) is here enhanced with Christian characteristics: it is to be a φιλημα δγιον, a φιλημα δγιανης, 1 Pet. v. 14, an 'osculum pacis,' Tertull. *de Orat.* cap. 14, a φιλημα μνσικν, Clem. Alex. *Pædag.* III. 11, Vol. I. p. 301 (ed. Potter),—whether as given after prayer (Just. M. *Apol.* I. 65; comp. *Const. Apost.* II. 57, τὸ ἐν Κυρὶ φιλημα), or more probably as a token of brotherly love and holy affection,—no idle, meaningless, and merely pagan custom of salutation. On this custom, see more in Bingham, *Antiq.* III. 3. 3, Augusti, *Archæol.* Vol. II. p. 718 sq., Cotelœn on *Const. Apost. l. c.*, and Fritz. *Rom. xvi. 16.* The prep. ἐν may here possibly mark the accompaniment (see on *Col.* iv. 2), but is more naturally taken as simply in-

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to be derived from St Paul (comp. notes on ch. ii. 2), had added greatly to the general excitement, and had rendered it necessary for this Second Epistle to be written, and to be vouched for by a clear mark of genuineness (ch. iii. 17). The purport of the letter and the teaching was clearly to the effect that the day of the Lord was at hand; and it does not seem improbable that this might have been based on some expressions in the First Epistle (ch. iv. 15—17, v. 2 sq.), which had been distorted or exaggerated so as better to keep alive the feverish anxiety and unregulated enthusiasm of the converts in this busy city. We may thus perhaps, with Davidson (*Introd.* Vol. II. p. 448), consider it more probable that the Second Epistle was an indirect than a direct result of the First. It was apparently not so much designed to correct innocent misapprehensions of the former Epistle (Paley, al.) as to remove a positively false construction which had been put—whether with a partly good, or mainly bad intent, we know not—both on that Epistle, and on the Apostle's general teaching.

The main *object* of the Epistle, then, was to calm excitement, and to make it perfectly plain that the Lord's second Advent was *not* close at hand, nay, that a mysterious course of events previously alluded to (ch. ii. 5), of which the beginning was confessedly to be recognised (ver. 7), had first to be fully developed. Corrective instruction is thus the chief subject; with this, however, is associated cheering consolation under afflictions (ch. i. 4 sq.), and direct exhortation to orderly conduct (ch. iii. 6), industry (ver. 8 sq.), and quietness (ver. 12).

The *authenticity* and *genuineness* are supported by early and explicit external testimonies (Irenæus, *Hær.* III. 7. 2, Clem.-Alex. *Strom.* v. p. 655, ed. Pott., Tertullian *de Resurr. Carn.* cap. 24), and have never been called in question till recently. The objections are however of a most arbitrary and subjective character, and do not deserve any serious consideration. Complete answers will be found in Lüinemann, *Einleitung*, p. 163 sq., and Davidson, *Introd.* Vol. II. p. 454 sq.

THE
SECOND EPISTLE TO THE THESSALONIANS.

CHAPTER I. 1, 2.

Apostolic address and salutation. ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος,
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ
πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ. ² χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

2. πατρὸς ἡμῶν] The reading is *very doubtful*. *Tisch.* (ed. 2, 7) omits, and *Lachm.* brackets ἡμῶν with *BDE*; 3 mss.; *Clarom.*, *Sangerm.*; *Theophyl.*; *Ambrst.* (ed.), *Pel.* (*Lünenm.*, *Alf.*). The pronoun is retained in *Rec.* with *AFGKL*; appy. great majority of mss.; *Syr.* (both), *Aug.*, *Vulg.*, *Goth.*, *Æth.* (both), *Copt.*, *Arm.*; *Chrys.*, *Theod.*, al. (*Griesb.*, but om.),—and appy. rightly; for on the one hand the preponderance of external authority is very decided, and on the other, the probability of an omission either accidentally or intentionally, owing to the ἡμῶν just preceding, is not much less than the probability of an interpolation to conform with other Epistles.

1. Παῦλος καὶ Σιλουανὸς καὶ Τ.] Substantially the same form of salutation as in the First Epistle; see notes *in loc.* The only difference is in the addition ἡμῶν to πατρὶ, which, contrary to what we might have expected, does not appear to have suggested any variety of reading. For a brief account of Silvanus and Timothy, who are here, as in the First Ep., associated with the Apostle as having co-operated with him in founding the Church of Thessalonica, see notes on 1 *Thess.* i. 1.

2. χάρις ὑμῖν καὶ εἰρήνη] Regular form of salutation, uniting both the Greek χάρις and the Hebrew בָּרוּךְ (Gen. xlivi. 23, Judges vi. 23, al.); τὸ χάρις ὑμῖν οὖτω τιθησα, ὡσπερ ἡμεῖς

τὸ χάριεν ἐν ταῖς ἐπιγραφαῖς τῶν ἐπιστολῶν εἰώθαμεν, *Theod.-Mops.* p. 145 (ed. *Fritz.*): see more in notes on *Gal.* i. 2, *Eph.* i. 2, and in the long and laborious note of *Koch* on 1 *Thess.* i. 1. The remark of *Thom. Aquin.* is not without point, ‘χάρις quae est principium omnis boni, εἰρήνη quae est finale bonorum omnium;’ see also notes on *Col.* i. 2. ^{ἀπὸ Θεοῦ πατρὸς ἡμῶν]} ‘from God our Father,’ scil. as the source from which it emanates. In 2 John 3 we find πατρὶ in the same combination, but with a difference of meaning that in the present case (in ref. to God) is scarcely appreciable, and depends perhaps entirely on the usage and mode of conception of the writer.

We thank God for your faith and patience. He will recompense you and avenge you. May He count you worthy of His calling.

3 Εὐχαριστεῖν ὁφεῖλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοῖ, καθὼς ἄξιόν ἔστιν ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονά-

St John, for example, uses *παρὰ* and *ἀπὸ* in a proportion a little less than 1 to 3, while St Paul uses the same prepp. in a proportion of 1 to 5. The general distinction between these prepp. (*ἀπό*, emanation simply; *παρὰ*, eman. from a *personal* source) and the more frequently used *ἐκ* is well stated by Winer, *Gr.* § 47. b, p. 326 (ed. 6). *καὶ Κύριον κ.τ.λ.*] Scil. *καὶ ἀπὸ Κυρίου κ.τ.λ.*; not *παρὸς Κύριον κ.τ.λ.*, an interpretation rendered highly improbable by the occurrence of *πατήρ* without any gen.—here, according to *Tisch.*, [*Lachm.*], with less doubt *Gal.* i. 3, *1 Tim.* i. 2, and with no var. *2 Tim.* i. 2, *Tit.* i. 4; see notes on *Eph.* i. 3. On the reading, see critical note.

3. *Εὐχαρ. δέομεν*] 'We are bound to return thanks,' scil. St Paul, Silvanus, and Timothy. Though we must be cautious in pressing the plural in every case, yet in the present, remembering the relation in which Silv. and Tim. stood to the Church of Thess., it can hardly be overlooked: see notes on *1 Thess.* i. 2. On this use of *εὐχαριστεῖν* in the sense of *χάρως ἔχειν*, see notes on *Phil.* i. 3, and for the constructions of *εὐχαρ.*, notes on *Col.* i. 12. *περὶ ὑμῶν*] 'concerning you,' with no very appreciable difference from *ὑπὲρ* (*Eph.* i. 16) in the same formula; see notes on *1 Thess.* i. 2, v. 25, and for the distinction between these prepositions in cases where they appear less interchangeable, see on *Gal.* i. 4, and on *Phil.* i. 7. *καθὼς δέξιόν ἔστιν*] 'as it is meet;' not, on the one hand, a mere parenthetical addition to the preceding *εὐχαρ.* *δέολ.* ('ut par est,' Beza), nor yet on the other, an

emphatic statement of the 'modus eximius' (Schott; *καὶ διὰ λόγων καὶ δὲ ἔργων*, Theoph. 2) in which such an *εὐχαριστία* ought to be offered, but simply a connecting clause between the first member of the sentence and the distinctly causal statement *ὅτι ὑπεραυξάνει κ.τ.λ.* which follows, and with which *καθὼς δέξιος κ.τ.λ.* stands in more immediate union. Thus, as Lünem. well observes, while the *δέολομεν* states the duty of the *εὐχαριστία* on its *subjective* side, *καθὼς κ.τ.λ.* subjoins the *objective* aspects. Few probably will hesitate to prefer this simple and logical explanation to any assumption so injurious to the inspired writer as that of a tautology designed to supply the place of emphasis (Jowett).

ὅτι will thus be not relativa, ? [quod] Syr.-Pesh., but distinctly causal, 'quoniam,' Vulg., Charom., *Æth.* (both), Goth., Syr.-Philo.,—in close union with the clause immediately preceding. It may be remarked that few particles in St Paul's Epp. cause a more decided discrepancy of interpretation than *ὅτι*. Between the merely objective (Winer, *Gr.* § 53. 9, p. 398) and the strictly causal force (Winer, *Gr.* § 53. 8, p. 395) of the particle, it is not only often very difficult to decide, but in several passages (e. g. *Rom.* viii. 21) exegetical considerations of some moment will be found to depend on the decision; comp. notes on *1 Thess.* iv. 16. *ὑπεραυξάνει*] 'increaseth above measure,' an *ἀπ.* *λεγόμ.* in the N. T. and not very common elsewhere, comp. *Andoc. contr. Alcib.* p. 32 (ed. Steph.), *τὸς ὑπεραυξανομένος*. The predilection of St Paul for emphatic compounds

Ζει ἡ ἀγάπη ἐνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους, ⁴ ώστε
ἡμᾶς αὐτοὺς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ

of *ὑπέρ* has been noticed and briefly illustrated on *Eph.* iii. 20; see also *Fritz. Rom.* v. 20, Vol. I. p. 351. It may be observed that *ὑπεραύδει* appears associated with *τιτάν* as conveying more distinctly the idea of organic evolution and growth (comp. *Matth.* xvii. 20, *Luke* xvii. 6), while with *δύαστι*, a term is used which expresses more generally the idea of spiritual enlargement, and of extension toward others; comp. notes on

i Thess. iii. 12. ἀνθεὶς
ἐκάστου κ.τ.λ.] 'of every one of you
all toward each other,' not without
distinctive emphasis,—first, in specify-
ing that this *ἀγάπη* was not merely
general, but individually manifested
(τοι ἦν παρὰ πάντων ἡ ἀγάπη εἰς
πάντας, Theoph.), and secondly, in
showing that it was not restricted in
its exhibitions to those who loved
them, but extended to all their fellow-
Christians at Thessalonica; *ὅταν μερι-
κῶν ἀγαπῶμεν, οὐκ ἀγάπη τοῦτο δῆλο
διδοτασίς εἰ γάρ διὰ τὸν Θεὸν ἀγαπᾶς,
πάντας ἀγάπα, Theoph.* On this verse
see five practical sermons by Manton,
Works, Vol. IV. p. 420—458 (Lond.
1698).

4. *ἡμᾶς ἄτρούς* 'we ourselves,'—as well as others, whether among you or elsewhere, who might call attention to your Christian progress more naturally and appropriately than those who felt it, humanly speaking, due to their own exertions, but who, in the present case, could not forbear. De Wette compared 1 Thess. i. 8, but it may be doubted whether St Paul had here that passage very distinctly in his thoughts. To refer *ἡμᾶς ἄτρούς* to St Paul himself, in contrast to his associates included in the preceding plural verbs (Schott), seems distinctly

illogical; and to leave open the possibility that this may be only an instance of 'false emphasis or awkwardness of expression' (Jowett), can only be characterized as a subterfuge at variance with all fair, sound, and reasonable exegesis. The distinction between *ἡμεῖς ἀντότ* (in which the emphasis falls on the *ἡμεῖς*) and *ἀντότ ἡμεῖς* (in which it falls more on the *ἀντότ*; comp. 1 Thess. iv. 9) is illustrated by Krüger, *Sprachl.* § 51. 2. 8.

τὸν ὑμῖν ἐκαυχᾶσθαι] 'boast in you,' you were the objects of it, and the sphere, or rather substratum of its manifestation ; comp. Winer, *Gr.* § 48. 8, p. 345, and see notes on *Gal.* i. 24. The somewhat rare form ἐκ-καυχᾶσθαι is found a few times in the LXX, e.g. Psalm lli. 1, cvi. 47, al., in eccl. writers, and in *Aesop, Fab.* cccxlvi. p. 139 (ed. Schneider). The reading is not by any means certain : *Rec.* with DE(FG καυχήσασθαι)KL, mss. ; many Ff., reads καυχᾶσθαι ; but the probability that the change to the simpler and more common form is due to a corrector, seems in this case so *very* great that the reading of *Lachm.* and *Tisch.*, though only with AB, 17, may perhaps with critical correctness be considered to deserve the preference. ἐν ταῖς ἐκκλ. τοῦ Θεοῦ] 'in the Churches of God,' scil. in Corinth and its neighbourhood, where the Apostle was at the time of writing this Ep. ; comp. *Acts* xviii. 11, and see Wieseler, *Chronol.* p. 254 sq. The remark of Chrysost., ἐνταῦθα δεῖκνυις καὶ πολὺ παρελθόντα χρόνον ἡ γὰρ ὑπομονὴ ἀπὸ χρόνου φαίνεται πολλοῖς, οὐκ ἐδόκει πτωσίς θύμερας,—must be received with reservation ; as there seems no reason for thinking that the Epistle was writ-

Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς Θλίψεσιν αἷς ἀνέχεσθε, ⁵ ἔνδειγμα

ten later than the spring of 54 A.D., perhaps even a few months earlier; comp. Lünem. *Einl.* p. 160.

ὑπομ. ὑμῶν καὶ πίστεως] 'your patience of faith;' precise subjects of the Apostle's boasting. There is no *ἐν διὰ δυοῖν* in these words, scil. ὑπομονῆς ἐν πίστει, Grot.,—ever a doubtful and precarious assumption (see Fritz. *on Matth.* p. 853—858, *Excurs. IV.*, where this grammatical formula is well considered), nor does *πίστις* here imply 'fidelis constantia,' Beng., 'Treue,' Lünem.,—a doubtful meaning of *πίστις* in the N.T., especially when the more usual meaning has just preceded (ver. 3) in reference to the same subjects. The Thessal. evinced *faith* in its proper and usual sense, in bearing up in their tribulations, and *believing* on Him while bearing His cross. On the meaning of *ὑπομονή* (here almost taking the place of *ἀπίστις*, Neand. *Planting.* p. 479, Bohn), which in the N.T. seems ever to imply not mere 'endurance,' but 'brave patience,' see notes *on 1 Thess.* i. 3, and comp. *on 2 Tim.* ii. 10.

πᾶσιν seems clearly to belong only to διωγμοῖς; the article would otherwise have been omitted before Θλίψεων. The distinction between the two words appears sufficiently obvious: διωγμὸς is the more special term ('injurias complectitur, quas Judæi et ethnici Christianis propter doctrinæ Christi professionem imposuerunt,' Fritz.), Θλίψις the more general and comprehensive; see Fritz. *Rom.* viii. 35, Vol. II. p. 221.

αἷς ἀνέχεσθε] 'which ye are enduring,' 'quas sustinetis,' Vulg., Clarom.; ordinary and regular attraction (Winer, *Gr.* § 24. 1, p. 147)—for ὡν ἀνέχ., if we follow the analogy of 2 Cor. xi.

1, 2 Tim. iv. 3,—or for *αἱς ἀνέχ.*, if we follow the more usual structure of the verb in classical Greek. In the N.T. *ἀνέχομαι* is associated most commonly with *persons*, and but rarely with *things*; in both cases, however, it is constructed with a gen., while in earlier Greek its construction, esp. with persons, is comparatively rare except in the accus.; see Rost u. Palm, *Lex.* s. v. Vol. I. p. 227. The present tense shows that the application is still going on, and is in no way at variance with 1 Thess. i. 6, ii. 14 (contrast Baur, *Paulus*, p. 488, notes), which refer to an earlier persecution that appears to have partially subsided before the 1st Epistle was written. The present allusion, as Lünem. rightly observes, is to some fresh outbreak. On this verse and on the remaining verses of the chapter, see sixteen practical sermons by Manton, *Works*, Vol. V. p. 393—514 (Lond. 1698).

5. ἔνδειγμα κ.τ.λ.] '(which is) a token or proof of the righteous judgment, &c.'; appositional clause to the whole foregoing sentence, and practically equivalent to δ τι ἔστιν ἔνδειγμα κ.τ.λ.; comp. Phil. i. 28 [where observe the comparatively slight difference between the two verbals], and see Fritz. *Rom.* xii. 1, Vol. I. p. 16. The apposition here seems to be not accusative (*Rom.* xii. 1, 1 Tim. ii. 6), but nominative, *ἔνδειγμα* not referring merely to the clause that more immediately involves the verb, but to all the preceding words, *τῆς ὑπομονῆς**ἀνέχεσθε*: the endurance of all their persecutions and their afflictions in patience and faith formed the *ἔνδειγμα* τῆς δικαίας κρίσεως τοῦ Θεοῦ; comp. *Rom.* viii. 3, and see Winer, *Gr.*

τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἣς καὶ πάσχετε, ⁶ εἴπερ

§ 59. 9, p. 472. The reference of *ἔνδειγμα* to the Thess. ('ipsi Thessal. aduersa sustinentes intelligi possunt esse exemplum justi judicij Dei,' Est.) is grammatically plausible, but both logically and exegetically improbable and unsatisfactory: the proof of the righteous judgment of God was not to be looked for in the Thessalonians themselves, but in their acts and their patient endurance.

τῆς δικαίας κρίσεως] 'the just judgment,' that will be displayed at the Lord's second coming (comp. ver. 7), when they who have suffered with and for the Lord will also reign with Him; comp. 2 Tim. ii. 12. To refer the δικαία κρίσις solely to present sufferings, as perfecting and preparing the Thessal. for future glory (Olah.), is to miss the whole point of the sentence: the Apostle's argument is that their endurance of suffering in faith is a token of God's righteous judgment and of a future reward, which will display itself in rewarding the patient sufferers, as surely as it will inflict punishment on their persecutors; ἵνε σαφῶς τῶν κυδώνων τὰ ἀθλα, καὶ τὴν τῶν οὐρανῶν προσδέχεσθε βασιλείαν, τοῦ ἀγωνοθέτου τὴν δικαίαν ἐπιστάμενοι ψῆφον, Theod. εἰς τὸ καταξιωθῆναι.] 'that ye may be counted worthy,' general direction of the δικαία κρίσις and object to which it tended. This infinitival clause has been associated with three different portions of the preceding sentence; (a) with *αἰσ ἀνέχεσθε*, scil. 'quas afflictiones sustinetis eo fine et fructu ut...efficiamini digni regno Dei,' Est.; (b) with *ἔνδειγμα—Θεοῦ*, scil. 'quae perseverantia vestra judicij divini iustissimi olim futuri pignori inservit, quod hoc attinet, ut digni judicemini,'

Schott 2; (c) with δικαίας κρίσεως, so as to mark either (1) the result to which it tended, Lünem., or (2) the aim which it contemplated, De Wette. Of these, while (a) causes the really important member *ἔνδειγμα κ.τ.λ.* to relapse into a mere parenthesis, and (b) infringes on the almost regular meaning of *εἰς τὸ* with the infin., (c) preserves the logical sequence of clauses and the usual force of *εἰς τὸ* with the infin. Whether, however, the *result* or the *aim* is here specified is somewhat doubtful. The decidedly predominant usage in St Paul's Epp. of *εἰς τὸ* with the inf. suggests the latter (Winer, *Gr.* § 44. 6, p. 295, Meyer on *Rom.* i. 20, note): as, however, there seems some reason for recognising elsewhere in the N. T. a secondary final force of *εἰς τὸ* (see notes on *1 Thess.* ii. 12), we may perhaps most plausibly, in the present case, regard the *καταξιωθῆναι κ.τ.λ.* not purely as the purpose, 'in order to,' Alf., but rather as the object to which it tended: the general direction and tendency of the *κρίσις* was that patient and holy sufferers should be accounted worthy of God's kingdom. βασιλείας τοῦ Θεοῦ] 'the kingdom of God,' His future kingdom in heaven, of which the Christian here on earth is a subject, but the full privileges of which he is to enjoy hereafter; see notes on *1 Thess.* ii. 12, and comp. Bauer's treatise there alluded to, *de Notione Regni Div. in N. T.* p. 120 sq. ὑπὲρ ἣς καὶ πάσχετε] 'for which ye are also suffering,' not exactly 'pro quo consequendo,' Est., but, with a more general reference, 'in behalf of which,' 'for the sake of which,'—the *ὑπὲρ* marking the object for which ('in commodum cuius,'

δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβονσιν ὑμᾶς θλίψιν ⁷ καὶ ὑμῖν τοῖς θλιβομένοις ἀνεστιν μεθ' ἡμῶν, ἐν

Usteri, *Lehrb.* II. 1. 1, p. 116) the suffering was endured (comp. *Acts* v. 41, *Rom.* i. 5, see *Winer, Gr.* § 48. 1, p. 343), while the *καὶ* with a species of consecutive force supplies a renewed hint of the connexion between the suffering and the *καταξιωθῆναι κ.τ.λ.* On this force of *καὶ*, see *Winer, Gr.* § 53. 3, p. 387, and comp. *on 1 Thess.* iv. 1. The clause thus contains no indirect assertion that sufferings established a *claim* to the kingdom of God (*ἀπὸ τοῦ πάσχειν προπολέμειν ἡ βασιλεῖα τῶν οὐρανῶν*, *Theoph.*), but only confirms the idea elsewhere expressed in Scripture that they formed the *avenue* which led to it (*οὕτως δεῖ εἰς τὴν βασιλείαν εἰσένειν*, *Chrys.*), and that the connexion between holy suffering and future blessedness was mystically close and indissoluble; comp. *Acts* xiv. 22, *Rom.* viii. 17. On the general aspects of suffering in the N. T., see *Destiny of Creature*, p. 35—42.

6. *εἰπερ δίκαιον* ‘if so be that it is righteous,’ confirmation, in a hypothetical form, of the preceding declaration of the justice of God, derived from His dealings with their persecutors. The *εἰπερ* thus involves no doubt (*οὐκ ἐπὶ ἀμφιβολίας τέθεικεν, ἀλλ’ ἐπὶ βεβαιώσεως*, *Theod.*), but only, with a species of rhetorical force, regards as an assumption (‘*εἰπερ* usurpatur de re quae esse sumitur,’ *Hermann, Viger*, No. 310) what is really felt to be a certain and recognised verity; *τιθησι τὸ εἰπερ*, *ὡς ἐπὶ τῶν ὀμολογημένων*, *Chrys.* On the force of *εἰπερ*, see *Klotz, Devar.* Vol. II. p. 528, and on its distinction from *εἶτε*, comp. notes on *Gal.* iii. 4. The word *δίκαιον* evidently points back to the *δίκαλα κρίσις* in ver. 5, not with any antithetical

allusion to the grace of God (comp. *Pelt*), but in simple and immediate reference to His justice as regarded under the analogies of strict human justice (*εἰ γὰρ παρὰ ἀνθρώπους τοῦτο δίκαιον, πολλῷ μᾶλλον παρὰ τῷ Θεῷ*, *Chrys.*), and as inferred from His own declarations: comp. *Rom.* ii. 5, *Col.* iii. 24, 25. *παρὰ Θεῷ*] ‘before God,’ with *God*, ‘apud Deum,’ *Vulg.*

•  **χρόνος** [coram Deo] *Syr.*; the secondary idea of locality (‘motion connected with that of closeness,’ *Donalds, Cratyl.* § 177) being still faintly retained in the notion of judgment as at a tribunal, *e.g.* *Herod.* III. 160, *παρὰ Δαρεῖῳ κριτῆ*; comp. *Gal.* iii. 11, and see *Winer, Gr.* § 48. d, p. 352. On the meaning of *ἀνταποδίδονται*, see notes on *1 Thess.* iii. 9. *τοῖς θλίβονσιν κ.τ.λ.*] ‘to those that afflict you, affliction,’ the ‘*jus talionis*’ exhibited in its clearest form: the *θλιβόντες* are requited with *θλίψις*, the *θλιβόμενοι* with *ἀνεστιν*. *Theophyl.* subjoins the further comparison; *οὐχ ὥσπερ δὲ αἱ ἐπαγγέλματα ὑμῶν θλίψεις πρόσκαιροι, οὐτω καὶ αἱ τοῦ θλιβοντος ὑμᾶς ἀντεπαχθησόμεναι παρὰ Θεοῦ πρόσκαιροι ἔσονται, ἀλλ’ ἀτέλεντητοι καὶ αἱ ἀνέστιν ὑμῶν τοιαῦτα.*

7. *τοῖς θλιβομένοις*] ‘who are afflicted,’ passive, clearly not midle, ‘qui pressuram toleratis,’ *Beng.*, as the antithesis would thus be marred, and the illustration of the ‘*jus talionis*’ rendered somewhat less distinct.

ἀνεστιν μεθ’ ἡμῶν] ‘rest with us;’ rest in company with us, who are writing to you, and who like you have been exposed to suffering; see ch. iii. 2. To give *ἡμεῖς* a general reference (De W.) would not be strictly true, and would impair the encouraging and consola-

τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ⁸ ἐν φλογὶ πυρός, διδόντος ἐκ-

8. φλογὶ πυρός] So *Lachm.* with BDEFG; 71; *Vulg.*, *Clarom.*, *Syr.*, *Goth.*, *al.*; *Iren.* (interpr.), *Maced.*, *Theod.* (comment.!), *Ecum.*; *Tertull.* (*Scholz*, *Tisch.* ed. 1, *Lünen.*, *Wordsw.*). In ed. 2, 7, *Tisch.* adopts πυρὶ φλογὸς with *AKL*; nearly all mss.; *Syr.-Philox.* (marg.); *Chrys.*, *Theod.* (text), *Dam.*, *al.* (*Rec.*, *Alf.*), but appy. not on sufficient evidence. Though a change from the less usual to the more natural form of expression is far from improbable; still either erroneous transcription or a reminiscence of the well-known passage, *Exod.* iii. 2, might have led to the inverted form. In this uncertainty the preponderance of external evidence ought certainly to decide us.

tory character of the reference; ἐπάγει τὸ μετ' ὑμῶν, ἵνα κουκωρῶν αὐτοῦς λαβῇ καὶ τῶν ἀγῶνων καὶ στεφάνων τῶν ἀποστολικῶν, *Ecum.* "Aeacus is similarly used in antithesis to θλιβεσθαι and θλίψει, 2 Cor. vii. 5, viii. 13; it properly implies a relaxation, as of strings, and in such combinations stands in opposition to ἐπίτασις; comp. *Plato, Republ.* I. p. 349 E, ἐν τῇ ἐπίτασι καὶ ἀνέσει τῶν χορδῶν. It here obviously refers to the final rest in the kingdom of God; and forms one of the elements of its blessedness considered under simply negative aspects; comp. *Rev. xiv. 13.* ἐν τῇ ἀποκαλ. κ.τ.λ.] 'at the revelation of the Lord Jesus,' prediction of time when the ἀποκάλυψις shall take place. The term ἀποκάλυψις (1 Cor. i. 7, comp. *Luke xvii. 30*) is here suitably used in preference to the more usual παρονόμα, as perhaps hinting that though now hidden, our Lord's coming to judge both the quick and dead will be something real, certain, and manifest; πῦρ γάρ, φησι, κρύπτεται, δλλὰ μὴ ἀλύεται ἀποκαλυφθήσεται γάρ, καὶ ὡς Θεός καὶ δεσπότης, *Theoph.* ἀπ' οὐρανοῦ] Predication of place: it is from heaven, from the right hand of God where He is now sitting that the Lord will come; comp. 1 *Thess.* iv. 16, and *Pearson, Creed*, Art. VII. Vol. I. p. 346 (ed. *Burton*). μετ' ἀγγέλων

δυνάμ. αὐτοῦ] 'accompanied with the angels of His power;' predication of manner; the Lord will come accompanied with the hosts of heaven, which shall be the ministers of His will and the exponents and instruments of His power. The gloss of *Theoph.* and *Ecum.* 2, δυνάμεως ἀγγελος, τοιτέστι δυναροι, followed by *Auth.*, *al.*, but found in none of the better Vv. of antiquity, is now properly rejected by appy. all modern commentators. The gen. appears simply to fall under the general head of the gen. *possessivus*, and serves to mark that to which the ἀγγελοι appertained, and of which they were the ministers; comp. *Bernhardy, Synt.* III. 44, p. 161, *Winer, Gr.* § 34. 3. b, p. 211 (note). The *Syr.* practically inverts the clause, sc.

—στόχού; μετ' ἀγγέλοις [cum virtute Angelorum suorum], and may have suggested the equally incorrect and inverted paraphrase of *Michaelis*, 'das ganze Heer seiner Engel:' the former, however, is corrected in *Syr.-Philox.*, and the latter has been properly rejected by all recent expositors. On the force of μετὰ in this combination, see notes on 1 *Thess.* iii. 13.
8. ἐν φλογὶ πυρός] 'in a flame of fire,' i.e. encircled by, encompassed by; continued predication of the manner of the ἀποκάλυψις; 'in libris V. T.

δίκησιν τοῖς μὴ εἰδόσιν Θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ· ⁹ οἵτινες δίκην

sæpenumero ignis et flamma commemeratur, ubi de præsentia et efficacitate Numinis divini singulari modo patefacienda, præsertim de judicio divino, sermo est, Exod. iii. 2 sq., Malach. iv. 1, Daniel vii. 9, 10, Schott. The addition thus serves not only to express the majesty of the Lord's coming, but is noticeable as ascribing to the Son the same glorious manifestations that the Old Test. ascribes to the Father. The Syr. (Pesh.), *Æth.* (Platt), and, if the punctuation can be trusted, some of the other Vv. (comp. Theoph. 1) connect this clause with διδόντος ἐκδίκ., as an instrumental clause (Jowett actually unites both interpr.), but without plausibility; the attendant heavenly hosts and the encircling fire seem naturally to be associated as the two symbols and accompaniments of the divine presence. διδόντος ἐκδίκ. [‘awarding vengeance’; scil. τοῦ Κυρίου Ἰησοῦ, not in connexion with πνεύμα, which would not only be a halting and unduly protracted structure, but would wholly mar the symmetry of the two clauses of manner. The formula διδόναι ἐκδίκ. only occurs here in the N. T., but is occasionally found elsewhere; see Ezek. xxv. 14, and comp. (ἀνοδιδ. ἐκδ.) Numb. xxxi. 3. No exx. of its occurrence have been adduced from classical Greek; ἐκδίκ. ποιήσασθαι is found in Polyb. *Hist.* III. 8. 10. τοῖς μὴ διδόντοι Θεόν] ‘to those who know not God,’ who belong to a class marked by such characteristics; first of the two classes who will be the future objects of the divine wrath, ‘qui in ethnica ignorantia de Deo versantur’ (Beng.), —in a word, the Heathens. On the peculiar force of the subjective nega-

tion, see notes on 1 *Thess.* iv. 5, and comp. Winer, *Gr.* § 55. 5, p. 428 sq. τοῖς μὴ ὑπακ. κ.τ.λ.] ‘who obey not the Gospel of our Lord Jesus,’ second class of those who afflicted the Thess. converts, those whose characteristic was disobedience generally, and especially to the Gospel (Rom. x. 16), —in a word, the unbelieving Jews. It is somewhat singular that a scholar usually so sound as Schott should have felt a difficulty at the division into two classes: surely the article before μὴ ὑπακ. renders such a view all but certain; see Winer, *Gr.* § 19. 5, p. 117, Green, *Gram.* p. 215. Even in seeming exceptions to the rule (Matth. xxvii. 3, Luke xxii. 4, al.) it may be fairly questioned whether the writer did not, in these particular cases, really intend the two classes to be regarded as separate, though otherwise commonly united. The reading is slightly doubtful; *Rec.* adds, and *Lachm.* inserts in brackets Χριστοῦ with AFG; mss.; Vulg., Clarom., Goth., al. Though the omission of Χρ. does not characterize this Ep. as it does the first (see on 1 *Thess.* iii. 13), the external authority [BDEKL; 25 mss.; Copt., al.; many Ff.] seems decidedly to preponderate for the omission.

9. οἵτινες] ‘men who,’ reference by means of the qualitative rel. pronoun to the two preceding classes. If we revert to the distinctions stated in the notes on *Gal.* iv. 24, it would seem that δοτίς is here used, not in a causal sense with ref. to the reason for τισσούσι (Ltinem., Alf.—who, however, mix up two usages), but *explicatively* (‘who truly’), or even simply *classifically*, with ref. to the class or category to which the antecedents are

τίσουσιν, ὅλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου καὶ

referred and to the characteristics which mark them; see notes on *Gal.* ii. 4, and on *Phil.* ii. 20. The brief distinction of Krüger (*Sprachl.* § 50. 8), that δι has simply an objective aspect, δοτις one qualitative and generic, will in most cases be found useful and applicable. For other and idiomatic usages, see Ellendt, *Lex. Sophoc.* s. v. Vol. II. p. 381 sq., and comp. Schaefer, notes on *Demosth.* Vol. II. p. 531. *δίκην τίσουσιν*] 'shall pay the penalty.' This formula does not occur elsewhere in the N. T. (comp., however, *δίκην ὑπέχειν*, *Jude* 7), but is sufficiently common in both earlier and later Greek, and is copiously illustrated by Wetst. *in loc.*

ὅλεθρον αἰώνιον] 'eternal destruction,' accus. in apposition to the preceding *δίκην*. All the sounder commentators on this text recognise in *αἰώνιος* a reference to 'res in perpetuum futura' (Schott), and a testimony to the eternity of future punishment that is not easy to be explained away: τοῦ τούτου οἱ ὄργους αἰώνια, οἱ τέλοι τῆς κολόσσως μνήμης; *αἰώνιον ταῖτην* δὲ Παῦλος λέγει, Theoph.; comp. Pearson, *Creed*, Art. XII. p. 465 (ed. Burton). In answer to the efforts of some writers of the present day to give *αἰώνιος* a *qualitative* aspect, let it briefly be said that the earliest Greek expositors never appear to have lost sight of its *quantitative* aspects; δικριβότερον ἔδειξε τῆς τιμωρίας τὸ μέγεθος *αἰώνιον ταῖτην* δικαλέσας, Theod. For further remarks on this subject, see notes and ref. in *Destiny of the Creature*, p. 158—164, and for a discussion of the grave question of the eternity of divine punishments, Erbkam, in *Stud. u. Krit.* for 1838, p. 422 sq. The reading of *Lachm.* διλέθριον [with A; 2 mss.; Ephr., Chrys. (ms.); Tert.] is

far too feebly supported to deserve much consideration. διπὸν προσώπου τοῦ Κυρ. ['] 'removed from the presence of the Lord.' These words have received three different explanations, corresponding to the three meanings, temporal, causal, and local, which may be assigned to the preposition. Of these, διπὸν can scarcely be here (a) temporal (ἀρκεῖ παραγενέσθαι μόνον καὶ ὀφθῆναι τὸν Θεόν, καὶ πάρτες ἐν κολδεῖ καὶ τιμωρίᾳ γίνονται, Chrys., comp. Theoph., *Ecum.*), as the substant. with which it is associated seems wholly to preclude anything but a simple and quasi-physical reference. Equally doubtful is (b) the causal translation; for though διπὸν may be thus associated with neuter and even passive verbs, as marking the *personal* source whence the action *originates* (see exx. in Winer, *Gr.* § 47. a, p. 332, comp. Thiersch, *de Pentat.* II. 15, p. 106), yet, on the other hand, such a connexion in the present case would involve the assumption that προσώπου τοῦ Κυρ. was a periphrasis for the personal τοῦ Κυρίου (Acts iii. 19, cited by De W., owing to the dissimilar nature of the verbs, is no parallel), and merely equivalent to 'a présente Domino' (comp. Pelt),—a resolution of the words in a high degree precarious and doubtful. We therefore adopt (c) the simply *local* translation, according to which διπὸν marks the idea of 'separation from' (Olsh., Lünem.), *emκedma* ['de devant'] *Æth.*, while προσώπου Κυρ. retains its proper meaning, and specifies that perennial fountain of blessedness (comp. Psalm xv. 11, Matth. xviii. 10, Rev. xxii. 4), to be separated from which will constitute the true essence of the fearful 'poena damni' (Jackson, *Creed*, xi. 20. 9): see further details in Schott

ἀπὸ τῆς δόξης τῆς ἵσχυος αὐτοῦ, ¹⁰ δταν ἐλθη ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ'

and Lünem. *in loc.*, by both of whom this view is well maintained.

ἀπὸ τῆς δόξης τῆς ἵσχυος] ‘from the glory of His might,’ not ‘His mighty glory,’ Jowett,—a most doubtful paraphrase, but, the glory arising from, emanating from His might (gen. *origines*, comp. notes on *1 Thess.* i. 6), the δόξα being regarded, as it were, the result of the exercise of His ἵσχυος, and as that sphere and halo of glory which environs its manifestations. The assumption of De W. that in this clause ἀπὸ has a causal force is perfectly gratuitous.

10. ὅταν θαῇ] ‘when He shall have come,’ specific statement of the time in which the preceding δικηρίσασιν shall be brought about and accomplished; τότε γάρ τοῦ κριτοῦ τὴν δικαίωσιν γῆφος θαυμάσουσιν ἀπαντεῖ, Theod. On the force of *ὅταν* with the aor. subj. as referring to an objectively possible event, which is to, can, or must take place at some single point of time distinct from the actual present, but the exact epoch of which is left uncertain, see Winer, *Gr.* § 42. 5, p. 275, and esp. Schmalfeld, *Synt.* § 121, where the nature of the construction is well discussed. The most natural and idiomatic mode of translation is briefly noticed in notes to *Transl.*

ἐνδοξασθῆναι ἐν τοῖς δόξοις] ‘to be glorified in (the persons of) His saints,’ infinitive of design or purpose,—not equivalent to ὤστε κ.τ.λ. (Jowett), from which it is grammatically distinguishable as involving no reference to mode or degree; see notes on *Col.* i. 22, where both formulæ are briefly discussed. The verb itself is a δις λεγόμ. in the

N. T. (here and ver. 12), and, with the exception of the LXX (Exod. xiv. 4, Isaiah xlv. 25, xlix. 3, al.) and eccl. writers, is of rare occurrence. The prep. seems here very distinctly to mark—not the mere locality ‘among His saints’ (Michael), still less the instruments or media of the glorification (ἐν διὰ ἐστι, Chrysost., Beng.), but the substratum of the action, the mirror as it were (Alf.), in which and on which the δόξα was reflected and displayed; comp. Exod. xiv. 14, Isaiah xlix. 3, and see notes on *Gal.* i. 24.

Lastly, the δύοι do not here appear to refer to the Holy angels, but, as the tacit contrasts and limitations of the context suggest, to the risen and glorified company of believers; contrast *1 Thess.* iii. 13, where πάντες, and the absence of all notice of the unholy, suggest the more inclusive reference.

θαυμάσηνται κ.τ.λ.] ‘to be wondered at in all them that believed;’ scil. owing to the reflection of His glory and power which is displayed in those that believed on Him while they were on earth; ‘obstupescent, Christum in credentibus tam magnum et gloriosum esse,’ Cocceius. The aor. πιστεύσασιν [*Rec.* πιστεύονται, but in opp. to all the MSS., many Vv. and Ff.] is here suitably used in connexion with the period referred to: at that time the belief of the faithful would belong to the past; comp. Wordsw. *in loc.* For exx. of this pass. use of θαυμάζω, see Kypke, *Obs.* Vol. II. p. 342.

ὅτι ἐπιστεύθη κ.τ.λ.] ‘because our testimony to you was believed;’ parenthetical clause taking up the preceding πιστεύσασιν, and giving it a more dis-

νῦμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹¹ Εἰς ὁ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς

tinct reference to those (ἐφ' ὑμᾶς) to whom he was writing. The *μαρτύριον* ἡμῶν is the testimony relating to Christ (μαρτ. τοῦ Χρ., 1 Cor. i. 6), the message of the Gospel (μαρτύριον δὲ κήρυγμα προσηγγρένετε, Theod.) delivered by the Apostle and his associates (gen. *originis* or *causae efficiens*, Scheuerl. *Synt.* § 17, notes on 1 *Thess.* i. 6), the destination of which is specified in the same enunciation; comp. Col. i. 8, τὴν ὑμῶν ἀγάπην ἐν πνεύματι, where, as here, the anarthrous prepositional member gives the whole clause a more complete unity of conception; see notes *l. c.*, and Winer, *Gr.* § 30. 2, p. 123. On the prep. ἐπὶ, which here seems to mark the mental direction of the *μαρτύριον* (comp. Luke ix. 5), and commonly involves some idea of 'nearness or approximation' (Donalds. *Crat.* § 172), see Winer, *Gr.* § 49. 1, p. 363 sq. ἐν τῷ ἡμέρᾳ δὲ is most naturally joined with θαυμασθῆναι κ. τ. λ., to which it is joined as a predication of time, reiterating and more precisely defining the foregoing temporal clause, δια τὴν κ. τ. λ. Some of the older Vv., e.g. Syr., Aeth., Goth., appear to have joined these words with what precedes, but are compelled either to regard the aor. ἐπιστ. as equivalent to a future (Σοστή), Syr., but not Philox.) or to assign meanings to ἐν ἐκείνῃ ἡμέρᾳ, scil. 'de illo die,' Menoch., 'cum spe retributionis in illo die percipiendis' Est., that are neither grammatically nor exegetically defensible. The position of ἐν τῷ ἡμ. is confessedly somewhat unusual, but perhaps may have been designed still more to impress on the readers the exact and definite epoch when all was to be realized.

11. *Ἐπὶ δὲ* [‘Whereunto,’ ‘with expectations directed to which,’ to its realization and fruition; not equivalent to δι’ δ (Auth., Schott), nor even to ὑπὲρ δ (comp. De W.), but simply, with the primary force of the prep., definitive of the *direction* taken, as it were, by the longing prayers of the Apostle and his associates; see Winer, *Gr.* § 49. 2, p. 354, Donalds. *Cratyl.* § 170, and comp. Col. i. 29, but observe that the verb with which it is there associated (*κοπιῶ*) gives the prep. a somewhat stronger and more definite meaning. *καὶ προσευχόμεθα*]

‘we also pray;’ beside merely longing or merely directing your hopes, we also avail ourselves of the definite accents of prayer, the *καὶ* gently contrasting the *προσεύχ.* with the infusion of the hope and expectation involved in the preceding words and especially echoed in the parenthetical member. On this use of *καὶ*, see notes on *Phil.* iv. 12, and on the use of *τερπ.* with *προσεύχ.*, see notes on 1 *Thess.* v. 25, and on *Col.* i. 3. *ἵνα ὑμᾶς κ. τ. λ.*]

‘that God may count you worthy of your calling;’ subject of the prayer blended with the purpose of making it; *ἵνα* having here, as not uncommonly in this combination, its secondary and weakened force; comp. *Col.* iv. 3, 1 *Thess.* iv. 1, and notes on *Eph.* i. 17, and on *Phil.* i. 9. The verb *δξιοῦν* occurs a few times in the N.T. (Luke vii. 7, 1 Tim. v. 17, Heb. iii. 3, al.), and regularly in the sense of ‘esteeming or counting *δξιος*’ (‘dignari,’ Vulg., Clarom.), not of *making* so (comp. Syr.

ቅርቡ, Copt., al.), a meaning not lexically demonstrable; compare Rost u. Palm, *Lex.* s. v. The context is urged by Olsh., on the ground that

ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, ¹² ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ

the call had been already received: *κλήσις*, however, though really the initial act (comp. 1 Thess. ii. 12), includes the Christian course which follows (Eph. iv. 1), and its issues in blessedness hereafter; *κλήσιν οὖν ἐνταῦθα λέγει τὴν διὰ τῶν πράξεων βεβαιουμένην*, *ἥτις καὶ κυρίως κλήσις ἔστι*, Theoph., see notes on *Phil.* iii. 14, and comp. Reuss, *Théol. Chrét.* IV. 15, Vol. II. p. 145.

πληρώσῃ πᾶσαν κ.τ.λ.] ‘fulfil, bring to completion, every good pleasure of goodness,’ ‘ut expletat omnem dulcedinem honestatis, h. e. ut plenam et perfectam, quā recreemini, honestatem vobis impertiat,’ Fritz. *Rom.* x. 1, Vol. II. p. 372, note. The meaning of these words is not perfectly clear. The familiar use of *εὐδοκεῖν*, *εὐδοκία*, in ref. to God (Eph. i. 5, 9, Phil. ii. 13), suggests a similar reference in the present case (Ecum., in part Theoph., Beng., al.); to this, however, there is (1) the exegetical objection, that *ἀγαθωσύνη*, though occurring 4 times in St Paul’s Epp. (Rom. xv. 14, Gal. v. 22, Eph. v. 9), is never applied to God, and (2) the more grave contextual objection, that the second member *ἔργον πίστεως*, equally undefined by any pronoun, certainly refers to those whom the Apostle is addressing. It seems safest then to refer the present member to the *Thessal.*; *εὐδοκία* marking the good pleasure they evinced, and the defining gen. *ἀγαθωσύνης* (gen. *objecti*, Krüger, *Sprachl.* § 47. 7. 1,—not of *apposition*, Alf.) the element in which it was so manifested, or more exactly, the object to which the action implied in the derivative subst. was especially directed; see Scheuerl. *Synt.* § 17. 1, p. 126. The attempt to refer the expression partly to God

and partly to the Thess. (Olsh., comp. Theoph.), or to regard the operation of the believer and that of the Spirit as blended and confused (Jowett), is in a high degree precarious and unsatisfactory. On the meaning of *εὐδοκία*, see the good note of Fritz. *Rom.* x. 1, Vol. II. p. 369 sq., and on the meaning of *ἀγαθωσύνη* (moral goodness) and its distinction from *ἀγαθήνης*, noted on *Gal.* v. 22.

ἔργον πίστεως] ‘the work of faith,’ the work which is the distinctive feature of it; *ἔργον* being that which marks, characterizes, and evinces the vitality of the *πίστις*, almost ‘the activity of faith,’ not, however, merely as *τὴν ὑπομονὴν τῶν διωγμῶν*, Theoph., but *ὑπομονὴν* as exhibited in the various circumstances of Christian life and duty. On the exact meaning and construction of these words, see notes on 1 *Thess.* i. 3, and comp. Reuss, *Théol. Chrét.* IV. 19, Vol. II. p. 205.

ἐν δυνάμει] ‘with power,’ i.e. powerfully,—specification of manner annexed to the verb *πληρώσῃ*, with which it is associated with a practically adverbial force; comp. *Rom.* i. 4, *Col.* i. 29, and see Bernhardy, *Synt.* v. 7, p. 209. The analogous use of *σὺν* (comp. Scheuerl. *Synt.* § 22. b, p. 180) is appy. not found in the N. T.

12. *ὅπως ἐνδοξασθῇ]* ‘in order that the name of *de*., be glorified;’ reiteration of the purpose (not merely *result*, *ἐνδοξασθήσεται*, Theoph.), stated generally in verse 10, in special reference to the converts of Thessalonica. It is not easy to state the exact difference between the present use of *ὅπως* (used comparatively rarely by St Paul; only six times excluding quotations), and the corresponding one of *ἵνα*. To speak somewhat roughly, it may be

Κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Be not disquieted concerning the Lord's coming. The Man of Sin, *ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ*, as ye know, must first be revealed; and then shall be destroyed by the Lord.

perhaps said that the relative compound *ὅτεσ* (Donalds. *Cratyl.* § 196) involves some obscure reference to *manner*, while *ἴνα* (appy. connected with the reflexive *ἴ*, or the pronoun of the second person, comp. Donalds. *Cratyl.* § 139) may retain some tinge of its primary reference to locality. The real practical differences, however, are these, (a) that *ὅτεσ* has often more of an *eventual* aspect; (b) that it is used with the future and occasionally associated with *δι*,—both which constructions are inadmissible with the *final* *ἴνα*; see Klotz, *Devar.* Vol. II. p. 629, 630.

τὸ δύομα τοῦ Κυρ. is not a mere periphrasis for δ *Κύριος*, but specifies that character and personality as revealed to, and acknowledged by men; comp., but with caution, Bretsch. *Lex.* s. v. *δύομος*, 6, p. 291, and comp. *on Phil.* ii. 10. The assertion of Jowett *in loc.*, that these words have 'no specific meaning,' cannot be sustained, and is language in every way to be regretted.

The addition *Χριστοῦ* (*Rec.*, [Lachm.], with AFG; mss.; many Vv.; Chrys.) is rightly rejected by *Tisch.* with BD EKL; majority of mss.; Clarom., Sangerm., Copt., Sahid., al.; Theod. (ms.), Ecum., al. ἐν αὐτῷ] 'in Him,' not in reference to *δύομα τοῦ Κυρ.* (Lünenm.), but to the immediately preceding *Ἰησοῦ*. The exact notion of reciprocity (comp. *on Gal.* vi. 14) would be best maintained by the former reference; but, as Alf. correctly observes, the present expression is used far too frequently and exclusively in ref. to union in our Lord

Himself, to justify any change in the present application of the words.

καὶ τὴν χάριν] 'in accordance with the grace,' the *χάρις* is the 'norma' according to which the glorification took place, and thence, by an intelligible transition, that to which it is to be referred as a *consequence*; ἡ χάρις αὐτοῦ δι' ἡμῶν πάντα κατορθοῦ, Ecum.; comp. notes *on Phil.* ii. 3, and *on Tit.* iii. 5. τοῦ Θεοῦ ἡμῶν κ.τ.λ.]

This is one of the passages supposed to fall under Granville Sharpe's rule (comp. Middl. *Gr. Art.* p. 56, ed. Rose), according to which Θεὸς and *Κύριος* would refer to the same person. It may be justly doubted, however, owing to the peculiar nature of *Κύριος* (Winer, *Gr.* § 19. 1, p. 113), whether this can be sustained in the present case; see esp. Middleton, p. 379 sq., and comp. Green, *Gram.* p. 216.

CHAPTER II. 1. Ἐρωτῶμεν δέ] 'Now we beseech you,' transition, by means of the δέ *μεταβατικόν* (see *on Gal.* iii. 8), from the Apostle's prayers for his converts to what he claims of them, and the course of conduct he exhorts them to follow. On the meaning of *ἐρωτᾶν*, see notes *on 1 Thess.* iv. 1. ἔπειρ is here certainly not introductory of a formula of adjuration (Vulg., perhaps *Ἄειθ.* [baenta,—often so used], Beza, al.), as such a meaning, though grammatically tenable (Bernhardy, *Synt.* v. 21, p. 244,—partially, but appy. without full reason, objected to by Winer), is by no means *exegetically* probable, and is without precedent in the lan-

σοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, ² εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι,

guage of the N.T. The more natural interpretation is to regard the prep. as approximating in meaning to *repl* (Winer, *Gr.* § 47. 1, p. 343; comp. Krüger, *Sprachl.* § 68. 28. 3), but still distinct from it, as involving some trace of the idea of benefit to, or furtherance of the *ταρούσια*; see notes on *Phil.* ii. 13, and comp. *Wordsw. h. l.* The subject of the *ταρούσια* had been misunderstood and misinterpreted, and its *commodum* was what the Apostle wished to promote.

ἡμῶν ἐπισυν. ἐπ' αὐτόν] 'our gathering together unto Him,' scil. in the clouds of heaven, and when He comes to judge the quick and dead; see 1 Thess. iv. 17, and comp. Matth. xxiv. 31, Mark xiii. 27. The subst. *ἐπισυναγωγή* only occurs once again in the N. T. (Heb. x. 25), in ref. to Christian worship (comp. 2 Macc. ii. 7), and seems confined to later writers. The meaning assigned by Hammond, 'the greater liberty of the Christians to assemble to the service of Christ, the greater freedom of ecclesiastical assemblies,' is due to his reference of the present *ταρούσια τοῦ Κυπλοῦ* to God's judgment on the Jews. The relation of the two Epp. seems totally to preclude such a reference: if in 1 Thess. iv. 15 the words refer to the final day of doom (Hamm.), the allusion here must certainly be the same.

ἐπ' αὐτόν] 'unto Him,' comp. Mark v. 21, *συνίκθη δχλος πολὺς ἐπ' αὐτῷ*; the preposition marking the point to which the *συναγωγή* was directed, and losing its idea of superposition in that of approximation to or juxtaposition; comp. Donalds. *Cratyl.* § 172. The difference between the present usage and that of *πρὸς* in the same combination is perhaps no more than this,

that while *πρὸς* points more to the direction to be taken, *ἐπὶ* marks more the point to be reached.

2. εἰς τὸ μὴ κ.τ.λ.] 'that ye should not be soon shaken,' 'ut non cito moveamini,' Vulg., Clarom.; object and aim of the *ἐρωτᾶν*, with perhaps some included reference to the subject of it; comp. 1 Thess. iii. 10, and notes on 1 Thess. ii. 22. The verb *σαλεύει*, as its derivation shows [*σαλος*, connected with *AA-*, and with Sanscr. form *sal*, Benfey, *Wurzellex.* Vol. I. p. 61], marks that agitated and disquieted state of mind, which, in the present case, was due to wild spiritual anticipations; compare Acts xvii. 13, and see exx. in Elsner, *Obs. Vol. II.* p. 283. The *ταχέως* does not seem to refer to the period since St Paul's presence with them, or to the date of the First Epistle, but simply to the time when they might happen to hear of it; the reference being rather *modal* ('præcipitanter,' De W.) than purely temporal; 'si id crederent facili momento quassaretur ipsorum fides,' Cocceius. διὸ τοῦ νοὸς] 'from your mind,' 'a vestro sensu,' Vulg.; certainly not 'a sententiā seu doctrinā,' Est., but simply 'statu mentis solito,' Schott I, —their ordinary, sober, and normal state of mind, *ταραραπήναι διὸ τοῦ νοὸς*, διὸ μέχρι τοῦ νῦν εἰχετε δρθῶς λοτάμενος, Theoph.; comp. Rom. xiv. 5, and Beck, *Seelenl.* § 18. I, p. 51. The construction is what is usually termed *prægnans*, scil. 'ita concuti ut demovearis,' Schott; comp. Rom. vi. 7, ix. 3, 2 Tim. iv. 18, al., and Winer, *Gr.* § 66. 2, p. 547. The reading is scarcely doubtful: DE, several Vv. and some Ff. supply ὑμῶν, but this seems obviously only introduced to make clear the reference and meaning

μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.

of *rob.* μηδὲ θροεῖθαι] ‘*nor yet be troubled;*’ stronger expression than the foregoing, introduced by the slightly ascensive *μηδὲ*; see notes on *1 Thess. ii. 3 (Transl.)*. The verb *θροέω* [derived from ΘΡΕΟΜΑΙ, and connected with *τρέω*; comp. Donalds. *Cratyl.* § 272] properly implies ‘*clamorem tumultuantem edere*’ (Schott), and thence, by a natural transition, that *terrified state* (*ταραχλεσθαι*, Zonaras), which is associated with and gives rise to such kind of outward manifestations. In later writers, *μὴ θροηθῆ* comes to mean little more than *μὴ θαυμάσῃς*, Lobeck, *Phryn.* p. 67. The reading of *Rec.* *μήτε* [with D³EKL; several Ff.] is rightly rejected by *Lachm.* and *Tisch.* on the preponderating external authority ABD¹F(four times *μηδὲ*) G; Orig. This adjunctive negative was probably suggested by the following *μήτε*, the true relation of the negatives not having been properly understood. *μήτε διὰ πνεύματος*] ‘*neither by spirit;*’ scil. of prophecy; *διὰ προφητελας* τωὲς γὰρ προφητελας ὑποκριμενοι ἐπλάνων τὸν λαόν, ὡς ἡδη παρόντος τοῦ Κυρίου, Theoph. The second negation is here, by means of the three times repeated *μήτε*, divided into three members; see exx. and illustrations in Winer, *Gr.* § 55. 6, p. 437, where the distinctive character of *μηδὲ* and *μήτε*, their meaning, and sequence are well delineated. *μήτε διὰ λόγου* may be either regarded, (a) as an independent member distinguished both from what precedes and follows, or (b) may be connected more closely with the third negative member, both being associated with ὡς δι' ἡμῶν. In the former case, *λόγον* forms a species of antithesis to *πνεύματος* as denoting oral teaching, less marked by super-

natural or prophetic characteristics (διδασκαλίας ἡών φωνῆ γενομένης, Theoph.); in the latter the *λόγον* is in antithesis to *ἐπιστολῆς*, as marking what the Apostle had communicated by word of mouth in contradistinction to what he had written; μὴ πιστεύεινμήτε εἰ πλασδέμενοι ὡς ἐξ αὐτοῦ γραφέσιαν ἐπιστολὴν προφέροιεν, μήτε εἰ ἀγρόφως αὐτὸν ειρηκέναι λέγοιεν, Theod. Of these (b) seems slightly the most probable, especially as *λόγος* and *ἐπιστολὴ* are found similarly combined in v. 15. To extend ὡς δι' ἡμῶν to the first clause, either partially (Jowett), or completely (Nösselt), seems illogical; oral or written communications might be ascribed to the absent Apostle, but the *πνεῦμα* could only have been recognised working in him (De W.) when he was with them; comp. Lütinem. *in loc.* ὡς δι' ἡμῶν] ‘*as by us,*’ represented to come from us as its *mediate* authors; the ὡς as usual marking the erroneous *aspects* under which the *λόγος* or *ἐπιστολὴ* was designed to be regarded: ‘*particula ὡς substantivis, participiis, totisque enuntiationibus preposita, rei veritate sublatā, aliquid opinione, errore, simulatione niti declarat,*’ Fritz, *Rom.* ix. 32, Vol. II. p. 360, comp. notes on *Eph.* v. 22. It seems impossible to understand these words otherwise, especially when coupled with the notice in ch. iii. 17, than as implying that not only oral but *written* communications, definitely ascribed to St Paul, were not only conceived (Jowett) but actually *known* by the Apostle to have been lately circulated in the Church of Thess.: καὶ γὰρ καὶ ἐπιστολὰς πλάντοντες ὡς παρὰ Παῦλον σταλεῖσας ἐκύρων & θλεγον, Theoph., comp. Neander, *Planting.* Vol. I. p. 204 (Bohn). When

3 μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρω-

we consider the extreme disquietude and anxieties that appear to have prevailed in the Church of Thessal. in ref. to the *ταροντία τοῦ Κυρίου*, there appears nothing strange in the supposition, that even within a less time than a year since the Apostle had last written, fictitious letters should have obtained currency among them.

To refer the expression with Hammond, al., to portions of the First Epistle which had been misunderstood, seems distinctly to infringe on the simple meaning of ὡς δι' ἡμῶν.

ὡς ὅτι ἀνέστ. κ. τ. λ.] 'as that, to the effect that, the day of the Lord is now commencing, already come,' subject of the pretended communication introduced by ὡς, which, as before, represents the statement not as actual, but *as so represented*, as the notion which was designed to be propagated; see Winer, *Gr.* § 65. 9, p. 544, Meyer on *2 Cor.* xi. 21, and exx. in Kypke, *Obs.* Vol. II. p. 268. The verb, ἀνέστηκεν is somewhat stronger than ἐφέστ. (2 Tim. iv. 6), and seems to mark, not only the nearness but the actual presence and commencement of the ἡμέρα τοῦ Κυρίου; 'magna hoc verbo propinquitas significatur; nam ἀνέστως [Rom. viii. 38, 1 Cor. iii. 21] est *præsens*,' Beng., comp. notes on *Gal.* i. 4, Hammond in *loc.*, and see the numerous exx. in Rost u. Palm, *Lex.* s. v. Vol. I. p. 929. The ἡμέρα τοῦ Κυρίου thus approximates in meaning to *ταροντία τοῦ Κυρίου*, and like it includes, beside the exact epoch of the Lord's appearance, the course of events immediately preceding and connected with it; comp. Reuss, *Théol. Chrét.* iv. 21, Vol. II. p. 230, 243.

3. μὴ τις ὑμᾶς ἐξαπ.] 'Let no one deceive you in any way;' not only in

any of the three ways before specified (Theoph., Ecum.), but, with a more completely inclusive reference,—*in any way*, or by any artifice whatever; *τάστα κατὰ ταῦτα τὰ τῆς ἀπόστασης ἐξεβαλεν εἰση*, Theod. On the form *ἐξαπάτων*, comp. notes on 1 Tim. ii. 14. ὅτι τὸν μὴ θεωροῦν 'because (the day will not arrive) unless there come,' slight grammatical irregularity owing to the omission of a member involving the finite verb, *οὐ γενήσεται ἡ ταροντία τοῦ Κυρίου*, Theoph., or *ἡ ἡμέρα οὐδὲ ἀνέστησεται*, which can easily be supplied by the reader; see Winer, *Gr.* § 64. 7, p. 528, comp. Donalds, *Gr.* § 583. β, note. The most natural punctuation seems, not a comma before ὅτι, as in *Lachm.*, *Tisch.*, *Buttm.*, but a colon, as in *Mill*, and as suggested by Lüinemann.

ἡ ἀποστασία] 'the falling away,' the definite religious apostasy that shall precede the coming of Antichrist, and of which it is not improbable that the Apostle had informed them by word of mouth; see ver. 5, and comp. Green, *Gram.* p. 155. It is hardly necessary to say that *ἀποστασία* is not an abstract for a concrete term (*ἀνάρτη καλεῖ τὸν ἀποτίχυον ἀποστασίαν*, Chrys.; so Theod., Theoph., Ecum. 1), nor again a political (Nösselt), or politico-religious (Kern) falling away, whether past or future, but simply, in accordance with the appy. regular use of the word (Acts xxi. 21, comp. 2 Chron. xxix. 19, 1 Macc. ii. 15), that *religious and spiritual* apostasy ('diabolical apostasiam,' Iren. *Hær.* v. 25. 1), that falling away from faith in Christ (*ἀπὸ θεοῦ ἀποχώρησεν*, Ecum.), of which the revelation of Antichrist shall be the concluding and most appalling phenomenon; comp. Luke

πος τῆς ἀμαρτίας, ὁ νιὸς τῆς ἀπωλείας, ⁴ ὁ ἀντικείμενος

xviii. 8. The paulo-post future view, according to which the *ἀνοστασία* refers to the revolt of the Jews from the Romans (Schoettg. *Hor. Hebr.* Vol. I. p. 840), is thus opposed to the appy. technical meaning of the word, while that of Hammond, who mainly refers it to the lapse to Gnosticism, fails to exhibit its generic reference, and to exhaust its prophetic significance.

On the form of the word *ἀνοστάσις*. (a later form for *ἀνοστασία*), see Lobeck, *Phryg.* p. 528. *ἀνοκαλυψθῆ]* 'be revealed,'—a very noticeable expression: as the Lord's coming is characterized as an *ἀνοκάλυψις* (ch. i. 7), so is that of Antichrist. Even as He is now spiritually present in His Church, to be personally revealed more gloriously hereafter, even so the power of Antichrist is now secretly at work, but will hereafter be made manifest in a definite and distinctive bodily personality. The *καὶ* has here appy. its consecutive force (see on 1 *Thess.* iv. 1); the revelation of Antichrist was the aggravated issue and accumulated outcoming of the *ἀνοστασία*.

δ ἄνθρ. τῆς ἀμαρτίας] 'the man of Sin,' the fearful child of man (obs. the distinct term *ἄνθρ.*) of whom Sin is the special characteristic and attribute, and in whom it is as it were impersonated and incarnate; *ἄνθρωπος δὲ αὐτὸς ἀμαρτίας προσηγόρευσεν*, ἐπειδὴ διεθρ. ἐστι τὴν φύσιν, πάσαν ἐν ἐαυτῷ τοῦ διαβόλου δεχόμενος τὴν ἐνέργειαν, Theod. On this gen. of the 'predominating quality,' which is commonly classed under the general head of the *gen. possessivus*, see Scheuerlein, *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 3. b, p. 211, 213.

δ νιὸς τῆς ἀπωλ.] 'the son of perdition,' he who stands in the sort of

relation to it that a son does to a father, and who falls under its power and domination, 'cujus finis est interitus' [Phil. iii. 19],' Coccoeius; see John xvii. 12, where this awful term is applied to Judas, and comp. *Evang. Nicod.* cap. 20, where it is applied to Satan; see Thilo, p. 708. The transitive (Pelt), or mixed trans. and intransitive meaning (ὡς καὶ αὐτὸς ἀπολλύμενος καὶ ἐτέρους πρόξενος τούτου γίγνομενος, Theod., comp. *Ecum.*) seems appy. phraseologically doubtful; comp. Winer, *Gr.* § 34. 3. b, p. 213, and notes on 1 *Thess.* v. 5.

4. δ ἀντικείμενος] 'he that opposeth,' the adversary, οὐτὶ παῦσας οὐτὶ [qui adversarius est] Syr., comp. Copt., *Æth.*; participial substantive defining more nearly the characteristics of Antichrist; comp. Winer, *Gr.* § 45. 7, p. 316. The adversary, though assimilating one of the distinctive features of Satan (Ὥρη), is clearly not to be confounded with him whose agent and emissary he is (ver. 9), but, in accordance with the almost uniform tradition of the ancient Church, is *Antichrist*,—no mere set of principles ('vis spiritualis evangelio contraria,' Pelt) or succession of opponents (Jowett, comp. Middl. *Gr. Art.* p. 383, and Wordsw. *in loc.*), but one single personal being, as truly man as He whom he impiously opposes: τις δὲ οὐτός ἐστι; ἡρὰ δ σαρανᾶς οὐδαμῶς. διλλ' ἀνθρώπος τις πάσαν αὐτοῦ δεχόμενος τὴν ἐνέργειαν, Chrys., see Wieseler, *Chronol.* p. 261, Hofmann, *Schriftb.* II. 2, Vol. II. p. 617. The patristic references will be found in the *Excursus* of Lünem. p. 204, and at length in Alford, *Prolegom.* p. 56. The object of the opposition (ἀντι-), it need scarcely be said, can be none other

καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα,

than *Christ*,—He whose blessed name is involved in the more distinctive title (*διτίχριστος*) of the adversary, and to whom that son of perdition, as Origen well says, is *κατὰ διάμετρον τεντός, contra Cels. vi. 64.* The present grammatical connexion, which (see above) is as old as Syr., is rightly adopted by De W., Liinem., and most modern commentators: the absence of the art., urged by Pelt, only shows that the *ὑπεραιρόμενος ἐπὶ πάντα, κ. τ. λ.* is not a different person from the *ἀντικείμενος*, but by no means specifies that both are to be united in connexion with *ἐπὶ πάντα κ. τ. λ.*; comp. Winer, *Gr.* § 19. 4, 5, p. 116, 117. In a case like the present, the article really performs a kind of double duty; it serves to turn *ὕπερ* into a subst., and also indicates that the two participles refer to the same individual.

καὶ ὑπεριψόμ. κ. τ. λ.] ‘and (who) exalteth himself above (and against) every one called God,’ scil. every one so called, whether ‘eum qui verissime dicitur Deus’ (Schott), or those esteemed so by the heathen; the particle being prefixed to avoid seeming to place on a level or include in a common designation—*τὸν Θεὸν* and the so-called gods of paganism; comp. 1 Cor. viii. 5, *λεγόμενοι θεοί*, Eph. ii. 11. The verb *ὑπεραιρόμενοι* occurs twice in 2 Cor. xii. 7, and serves to mark the haughty exaltation (*ὑψωθήσεται καὶ μεγαλυνθήσεται ἐπὶ πάντα θεόν*, *καὶ λαλήσει ὑπέρογκα*, Dan. xi. 36), while *ἐπὶ* with its general local meaning (‘supra,’ Vulg., ‘ufar,’ Goth.) of ‘motion with a view to superposition’ (Donaldson, *Gr.* § 483), involves the more specific and ethical one of opposition: comp. Matth. x. 21, and Winer, *Gr.* § 49. 1, p. 363 sq.

ἐπὶ πάντα λεγόμ. Θεόν] This characteristic of impious exaltation is in such striking parallelism with that ascribed by Daniel to ‘the king that shall do according to his will’ (ch. xi. 36), that we can scarcely doubt that the ancient interpreters were right in referring both to the same person,—Antichrist. The former portion of the prophecy in Daniel is appy. correctly referred to Antiochus Epiphanes, but the concluding verses (ver. 36 sq.) seem only applicable to him of whom Antiochus was merely a type and shadow; comp. Jerome on *Dan.* xi. 21, and see Prideaux, *Connection*, Part II. Book 3 (*ad fin.*). If this be correct, we may be justified in believing that other types of Antichrist may have appeared, and may yet appear, before that fearful Being finally come. If asked to name them, we shrink not from pointing to this prophecy, and saying, that in whomsoever these distinctive features be found,—whosoever wields temporal, or temporal and spiritual power, in any degree similar to that in which the Man of Sin is here described as wielding it,—he, be he pope or potentate, is beyond all doubt a distinct type of Antichrist. From such comparisons the wisest and most Catholic writers have not deemed it right to shrink; see Andrewes, *Serm.* vi. Vol. IV. p. 146 sq., and compare the reff. at the end of Wordsworth’s long and important note on this passage.

ἢ σέβασμα] ‘or (that is) an object of worship,’ scil. of divine worship,—an expansion of the preceding *πάντα λεγόμενον Θεόν*. The special interpretation of Bengel, founded on the connexion of *σέβασμα* and *σέβαστός*, ‘Cæsaris majestas et potestas Romæ maxime conspicua,’ is wholly at vari-

ὡστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύτα

ance with the prevailing use of the word (Acts xvii. 23, Wisdom xiv. 20, xv. 17, Bel 27, see Suicer, *Thesaur. s. v.* Vol. II. p. 942), and still more so with the generic terms of the prophecy.

σέτε αὐτὸν καθ.] 'so that he sitteth down.' his arrogance rises to such an impious height as to lead to this uttermost act of unholy daring; 'ώστε minus hic consilium quam sequelam innuere videatur,' Pelt. The verb *καθίσαι* is here not transitive (1 Cor. vi. 4, Eph. i. 20), but in accordance with its nearly regular usage in the N. T., *intransitive*; comp. Thom.-Mag. p. 486 (ed. Bern.). The pronoun is thus not reflexive (Grot.), but is introduced and placed prominently forward to mark the individualizing arrogance ('hic ipse, qui quævis sancta et divina contemnit,' Schott) of this impious intruder. The interpolation *ως* (FG¹ ή) Θεών, adopted by *Rec.* with D³ EFGKL; mss.; Syr. (Philox. with an asterisk), Ar. (Polygl.); Chrys., al., is rightly rejected by *Lachm.*, *Tisch.*, with ABD¹; 10 mss.; Claram., Sangerm., Vulg., Goth. (?), Copt., Sah., *Æth.*, Arm.; Origen (3), and many Ff. Though the uncial testimony is strong for the insertion, the authority of Vv. and Ff. is weak, and the probability of an explanatory gloss here very great.

εἰς τὸν ναὸν Θεοῦ] 'in the temple of God,' literally 'into,' with the not uncommon pregnant force of the preposition in connexion with ήσίν, καθέζεσθαι κ.τ.λ.; comp. Winer, *Gr.* § 50. 4, p. 368 sq., Buttm. *Mid.* p. 175. The exact meaning of these words has been greatly contested. Is it (a) merely a figurative or metaphorical expression (1 Cor. iii. 17, comp. Eph. ii. 21) for the Church of Christ, τὰς

πανταχοῦ ἐκκλησίας (Chrys.), according to the views of most of the interpreters of the fourth century? Or is it (b) the actual temple of God at Jerusalem (Matth. xxvi. 61), which prophecy seems to declare shall be restored (Ezek. xxxvii. 26; see Todd on *Antichr.* p. 218), as proposed by Irenæus (*Hær.* v. 30. 4), and as adopted, though with varying modes of explanation, by the majority of recent German commentators? If called upon to decide absolutely, the combination (opp. to Alf.) of local terms and the possibly traditional nature of the interpr. of Irenæus must decidedly sway us to (b). It may be asked, however, in so wide a prophecy, whether we are wise in positively excluding (a). May it not be possible that a haughty judicial or dictatorial session in the Church of Christ may be succeeded by and culminate in a literal act of ineffable presumption, to which the present words may more immediately though not exclusively refer? Combined or partially combined interpretations are ever to be regarded with suspicion, but in a prophecy of this profound nature they appear to have some claim on our attention.

ἀποδεικνύτα κ.τ.λ.] 'exhibiting himself that he is God,' not merely 'a god,' Copt., or even 'tanquam sit Deus,' Vulg. (compare Syr.), but **ΔΙΑ ΣΤΟΔΑ?** [quod sit Deus] Syr.-Philox.—with a studied reference to the execrable assumption of an unconditioned glory, dignity, and independence, which will characterize the God-opposing session of the son of perdition: so, with an effective *paraphrase*, *Æth.*, 'et dicet omnibus, Ego sum Deus.' The participle thus does not mark the 'con-

έαυτὸν ὅτι ἔστιν Θεός. ⁵ Οὐ μνημονεύετε ὅτι ἔτι ὡν πρὸς ὑμᾶς ταῦτα ἐλεγον ὑμῖν; ⁶ καὶ νῦν τὸ κατέχον οἴδατε, εἰς

tus' (*πειρώμενον ἀποδεικνύαι*, Chrys.),—this it must be from the nature of the case,—but the continuing nature of the act, the impious *persistence* of this developed outcoming of frightful and intolerable selfishness; see Müller on *Sin*, Book I. 3. 2, Vol. I. p. 145, comp. Book V. Vol. II. p. 480 (Clark). For examples of this use of *ἀποδεικνύαι*, see Loesner, *Obs.* p. 384, and for the force of the compound *ἀπο*. ('spectandum aliquid proponere'), Winer, *de Verb. Comp.* IV. p. 16.

5. Οὐ μνημονεύετε] 'Remember ye not,' emphatic, reminding them, with some degree of implied blame, of the definite oral communications which had been made to them during the Apostle's first visit; *ἴσοι γάρ καὶ παρ-βότος ἥκουσαν ταῦτα λέγοντος, καὶ πάλιν ἐδειθησαν ἵπομησέως*, Chrys. *πρὸς ὑμᾶς*] 'with you,' so I Thess. iii. 4. On this combination of *πρὸς* with the acc. and verbs implying rest, see notes on *Gal.* i. 18, iv. 18. The *ταῦτα* is clearly the substance of the two preceding verses.

6. καὶ νῦν τὸ κατέχ. οἴδ.] 'and now what restraineth ye know?' The difficulty of these words is twofold, (1) *lexical*, turning on the meaning of *νῦν*, (2) *exegetical*, in reference to the explanation that is to be given of *τὸ κατέχον*. With regard to the first, the temporal particle subsequently connected with *ὁ κατέχων* (ver. 7), and the preceding *ἔτι* (ver. 5), both seem decidedly to suggest the *temporal* use of *νῦν* (Wieseler, *Chronol.* p. 259 note); the order of the words, however, and the context seem so very distinctly in favour of the *logical* use (Hartung, *Partik.* *νῦν*, 2. 2, Vol. II. p. 25, see notes on I Thess. iii. 8), that on the whole that meaning is to

be preferred; see esp. Lünem. *in loc.* who has brought appy. valid arguments against the temporal meaning. Properly to investigate (2) would far outstrip the limits of this commentary. It may be said, however, briefly,—that after most anxious consideration, a modification of the current patristic view seems much the most plausible. The majority of these early writers referred the restraining influence to the Roman Empire, 'quia nisi Romani status,' Tertull. *de Resurr.* cap. 24: so Chrys., Theoph., Ecum., Cyril of Jerus., al. In its literal meaning, this cannot now be sustained without artificial and unhistorical assumptions: if, however, we refer the *τὸ κατέχον* to what really formed the groundwork of that interpretation,—the restraining power of *well-ordered human rule*, the principles of *legality* as opposed to those of *ἀνοια*,—of which the Roman Empire was the then embodiment and manifestation, we shall probably not be far from the real meaning of the very mysterious expression. Of the numerous other views, we may notice the opinion of Theod. and Theod. Mops., that the *τὸ κατέχον* is *ὁ τοῦ Θεοῦ δός*, as certainly being at first sight plausible; but to this, the *ἔως ἐκ μέσου γένηται* introduces an objection that seems positively insuperable. Further information will be found in the *Excursus* of Pelt (who, however, adopts the view of Theod.), p. 185 sq., in the thoughtful note of Olsh., the discussion of Lünem. p. 204 sq., the useful summary of Alford, *Prolegom.* p. 55 sq., and the good note of Wordsw. *in loc.*; comp. also Hofmann, *Schriftb.* II. 2, Vol. II. p. 613 sq. *εἰς τὸ δικοαλ.]* 'that he should be revealed;' purpose con-

τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. ⁷ τὸ γὰρ μυστήριον ἥδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων

tempted in the existence of the restraining principle. This *ἀποκαλυψ* was not to be immediate (*οὐκ εἰπεν δι ταχέως ἔτει*, Chrys.), or fortuitous, but was to be deferred till the ὁ ἑαυτοῦ καιρός,—the season appointed and ordained by God. On the (correct) insertion of *ἔτει*, see notes on *Eph.* ii. 12.

7. τὸ γὰρ μυστήριον] ‘For the mystery of lawlessness,’ confirmatory explanation of the preceding statement: the mystery of iniquity, it is true, is at work; but its full manifestation cannot take place till the removal of the restraining power. On this sort of mixed explanatory and argumentative force of *γάρ*, see notes on *Gal.* iv. 22.

The meaning of *μυστήριον τῆς δνομης* is somewhat doubtful. Considered merely grammatically, the gen. does not seem to be that of the *agent* (Theod.), or that of *apposition* (Lünem., and Alf.)—who, however, seems to mix it up with a gen. *continentis*), but simply a gen. *definitivus* (comp. Madvig, *Synt.* § 49) or gen. of the ‘characterizing principle or quality’ (Scheuerl. *Synt.* § 16. 3, p. 115),—the mystery, of which the characterizing feature, or, so to say, the *active principle*, was *δνομη*; comp. Joseph. *Bell. Jud.* I. 24. 1, τὸν Ἀγριππὸν βλού οὐκ ἀμύροι τις εἰπὼν κακὸς μυστήριον. The transition from this gen. to that of (ethical) content is so easy and natural, that it is often difficult to decide whether the gen. belongs to that category or to that of the possess. gen.; see Scheuerl. *l. c.* The genitival relation of *μυστήριον τῆς εὐσεβείας* is often somewhat plausibly contrasted with the present expression (Andrewes, *Serm.* III. Vol. I. 34), but seems really different; see notes on *1 Tim.* iii. 9.

This mystery

of *δνομη* is no personality, scil. Anti-christ, or any real or assumed type of Antichrist (Νερωνία ἐτραῦθαι φησιν, Chrys.), but all that mass of uncombined, and so to say, unorganized *δνομη*, which, though at present seen only in detail and not *revealed* in its true proportions, is even now (*ἥδη*) aggregating and energizing, and will hereafter (*ἐν τῷ ἑαυτοῦ καιρῷ*) find its complete development and organization in the person and power of Anti-christ. On the meaning of *μυστήριον*,—here placed emphatically forward as in tacit antithesis to *ἀποκαλυψθεῖ*. ver. 6, 8,—see notes on *Eph.* v. 32, and comp. Sanderson, *Serm.* IX. (ad *Aul.*), Vol. I. p. 227 (ed. Jacobs.).

δνομης ‘lawlessness,’ in appropriate and illustrative antithesis to the principle of order and legality involved in the apparent meaning of τὸ κατέχον. On the meaning of *δνομη* (‘in qua cogitatur potissimum legem non servari,’ Tittm.) and its distinction from *δικία*, see Tittm. *Synon.* I. p. 48, and comp. notes on *Tit.* ii. 1 ~~14~~

ἐνεργεῖται] ‘is working,’ ‘operatur,’ Vulg., **αδελέα** [incipit efficax esse] Syr., comp. *Æth.*;

clearly not passive, ‘efficax redditur’ (Schott), which would not only be here inappropriate, but in opposition to the prevailing use of the word in the N.T.; see notes on *Gal.* v. 6, and on the different constructions of the word, notes on *ib.* ii. 8.

μόνον ὁ κατέχων κ.τ.λ.] ‘only until he that now restraineth shall have been removed,’ rhetorical change of the usual order; see exx. in Winer, *Gr.* § 61. 3, p. 405 (ed. 6), and comp. *Gal.* ii. 10, μόνον τῶν πτωχῶν ἵνα μημονεύωμεν, where the emphatic words are simi-

ἄρτι ἔως ἐκ μέσου γένηται·⁸ καὶ τότε ἀποκαλυφθήσεται ὁ

larly attached to the semi-elliptical *μέσον*. As, however, in Gal. *l. c.*, so here, it is not necessary to supply definitely any verb to complete the ellipsis ('tantum ut qui tenet nunc teneat,' Vulg., comp. Auth.), still less to connect *μέσον* with what precedes (Kypke, *Obs.* Vol. II. p. 342). The *μέσον* belongs to *ἔως*, and simply states the limitation involved in the present working of the *μωσῆτηρ τῆς ἀνομίας*: it is working already, but only with unconcentrated action until the obstacle be removed, and Antichrist be revealed. So rightly as to structure, Chrys., ἡ ἀρχὴ ἡ Ὀμωνύμη ὅταν ἀρθῇ ἐκ μέσου, τότε ἐκεῖνος γέξει. The only other plausible structure is the supplement of *ἔστι*, but the objection of Lünem., that a word in the present case of such real importance could scarcely be omitted, seems reasonable and valid.

The greatest difficulty is, however, the change of gender in the designation of the restraining principle. Perhaps the simplest view is to regard it, not as a studied designation of a single individual (*e. g.* St Paul, Schott, p. 249), or of a collection of such (*e. g.* the saints at Jerusalem, Wieseler, *Chronol.* p. 273, or, more plausibly, the succession of Roman Emperors, Wordsw.), but merely as a *realistic* touch, by which what was previously expressed by the more abstract *τὸ κατέχων* is now, as it were, represented as concrete and personified; comp. Rom. xiii. 4, where the personification is somewhat similarly introduced after, and elicited from a foregoing abstract term (*ἔξοντας*). *ἄρτι* is to be closely connected with *ὁ κατέχων*, and simply refers to time regarded as present to the writer. On the derivation and meaning of the word, see

notes on *i Thess.* iii. 6.

[*ἔως ἐκ μέσου γένηται*] On this connexion of *ἔως* with the subjunctive without *δι*,—a construction especially characteristic of later writers, see Winer, *Gr.* § 41. 3, p. 266. The distinction acutely drawn by Herm. (*de Partic. δι*, II. 9, p. 109) between such formulæ as *μίκτετε ἔως θάντω* (*de moribundo*) and *ἔως δι θάντω* (*de eo qui non ita propinquam sibi putaret mortem esse*), and repeated by Klotz (*Devar.* Vol. II. p. 568), cannot with safety be applied in the N. T.; nor can we with distinct probability ascribe the omission of *δι* to any idea of design supposed to be involved in the sentence, as suggested by Green, *Gram.* p. 64, note. We have only an instance of that obliteration of finer shades of distinction which characterizes the later and decadent Greek. The phrase *ἐκ μέσου γέγενθαι* is illustrated by Wetstein and Kypke (*Obs.* Vol. II. p. 343): it indicates the removal of any obstacle, of anything *ἐν μέσῳ δι* (*Xenoph. Cyrop.* v. 2. 26, cited by Lünem.), leaving the manner of the removal wholly undefined; comp. *ἀρθῇ* (*Lachm., Tisch.*) *ἐκ μέσου*, *i Cor.* v. 2, *Isaiah* lvii. 2.

8. *καὶ τότε*] 'and THEN,'—then when *ὁ κατέχων* shall have been removed; the primary emphasis clearly falling on the particle of time, the secondary and subordinate on *ἀποκαλυφθήσεται*.

[*ὁ ἀνθρώπος τῆς ἀμαρτ.*] 'the lawless one,' identical with the foregoing *ὁ ἀνθρώπος τῆς ἀμαρτ.*, the changed designation serving appropriately to echo the preceding term (*ἀνομία*), which defines more nearly the evil principle that the Man of Sin will especially develop; '*Exlex ille, qui nullis legum vinculis coerceri vult, sed omnia jura divina et humana suo*

ἀνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, ⁹ οὐ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ

8. ὁ Κύριος Ἰησος.] So *Lachm.* and *Tisch.* ed. 1, 7, with *AD¹E¹FGL¹*; 10 mss.; Syr. (both), *Vulg.*, *Clarom.*, *Copt.*, *Æth.* (both), *Arm.*; *Orig.*, *Hippol.*, *Ath.*, al.; *Tertull.*, *Hieron.* (*Scholz*, *Linen.*, *Alf.*, *Wordsw.*). In his second ed., *Tisch.* omitted *Ιησοῦς* with *BD³E³KL¹*; great majority of mss.; *Arab.* (*Polygl.*); *Orig.* (1), *Maced.*, *Cyr.* (*Hieros.*), *Theod.* (1), al.; *Vig.* (*Rec.*),—authority of some weight, but decidedly inferior to that in favour of the insertion. He now rightly reverts to the better-attested reading.

ipius arbitrio subjicit,' Vorst, ap. *Pol. Syn.* ^{δν ὁ Κύριος κ.τ.λ.]} 'whom the Lord Jesus shall consume with the breath of His mouth,' relative sentence describing, with a consolatory glance forward to the final issue, the ultimate fate of Antichrist; *καὶ τι μερι ταῦτα; ἔγγις ἡ παραμυθία ἐτρέψει γάρ, ὃν ὁ Κύριος κ.τ.λ.*, Chrys. The forcible expression *τῷ πνεύμα τοῦ στόμα*. has received different explanations. It has been referred (a) by the Greek commentators to the words of power (*φθεγξεται μόνος*, Chrys.; comp. *Theod.*, *Theod.-Mops.*, al.) issuing from the Lord's lips; (b) by *Athan.* (*ad Serap.* 1. 6, p. 655), *Theoph.* 2, al., to the Holy Spirit; but is most simply regarded, (c) as a vivid declaration of the glorious and invincible power of the coming Lord, 'cui sufficiat halitus oris quo *δνομος* ille perdatur,' *Schott*; comp. *Isaiah* xi. 4 (of which these words may have been a partial reminiscence), *Wisdom* xi. 20, and the pertinent quotations from Rabbinical writers collected by *Wetst.* in *loc.*: on the word *καταργεῖω*, comp. notes on *Gal.* v. 4. The reading is doubtful: *δναλεῖ* is adopted by *Lachm.* with *ABD¹!* (*FG*; 67* *δνδλοι*); above ten mss.; *Orig.* 1, *Hippol.*, *Maced.*, but is suspicious as a possible conformation to *Isaiah* xi. 4. We retain therefore *δναλώσει*

[*D³EKL*; great majority of mss.; *Orig.* (1), *Basil* (1), *Theod.* (2), al.] with *Rec.*, *Tisch.* (ed. 2, 7), and most recent commentators.

^{τῇ}
ἐπιφανείᾳ τῆς παρ.] 'with the manifestation of His coming;' not with a semi-theological reference to the glorious manifestation ('illustration,' *Vulg.*, 'brightness,' *Auth.-Ver.*, 'vi salutari,' *Kypke*, *Obs.* Vol. II. p. 343) of Christ at His second coming (comp. notes on *1 Tim.* vi. 14, and on *Tit.* ii. 3, where *τῇς δόξῃς* is definitely added), but with simple reference to His visible coming ('aspectu adventus sui,' *Clarom.*, *Æth.*) and actual local appearing; *στήσει τὴν ἀνάτην καὶ φαντασίαν μόνον*, Chrys., *Theoph.*

9. *οὐδὲστιν ἡ παρουσία*] Return to the time and subject of Antichrist's coming, after the anticipatory allusion to his final overthrow; the *οὐ* resuming and re-echoing the *οὐ* of verse 8. The (ethical) present *ἔστιν* marks the certainty of the future event; see *Winer*, *Gr.* § 40. 2, p. 237, *Bernhardy*, *Synt.* x. 2, p. 371. *καὶ ἐνέργη τοῦ Σατ.*] 'according to the working of Satan,' not here 'in consequence of' (*De W.*, comp. notes on ch. i. 12), but, in accordance with the more usual force of *καὶ*, 'in agreement and correspondence with' an *ἐνέργεια* such as belongs to, and might be looked for from Satan; comp.

Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδοντος, ^{το} καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις,

notes on *Eph.* i. 19, and on *Col.* i. 29. **ἐν πάσῃ δυνάμῃ κ.τ.λ.**] 'in all power and signs and wonders of falsehood,' —in every form of (see notes on *Eph.* i. 8) power, signs, and wonders, leading to and tending to develop *ψεύδος*: *ἐν* being no 'nota dative' (Olsb.), but marking the *sphere* and *domain* of this [*ἀντι*] *παρουσία* (comp. on *1 Thess.* i. 5), and both *πάσῃ* (comp. Winer, *Gr.* § 59. 5, p. 466) and the gen. being associated with all the three substantives. The exact nature of the genitival relation is not perfectly certain: *ψεύδος* may be regarded as (a) a gen. of the *origin*, (b) of the *characterizing quality* or *essence* (see notes on ver. 7), or lastly, (c) of 'the point of view' (Scheuerl. *Synt.* § 18, p. 129). Of these (a) is by no means probable; but between (b) and (c) it is very difficult to decide. Perhaps the object specified in ver. 11, and the analogy of *ἀπάτης ἀδικίας* (ver. 10), scil. 'fraus quæ ad improbitatem spectat' (Schott 1, Winer, *Gr.* § 30. 2, p. 170), may here incline us to the latter; so Chrys. 2, *εἰς ψεύδος ἀγονού*. For exx. of these more lax connexions of the gen., see Winer, *Gr.* § 30. 2. β, p. 169.

The three substantives might seem to be climactic; it was not only in an element of power (see on *1 Thess.* i. 5), but one of signs, and further, one of prodigies, that the working of Satan took place; as, however, we find a varied order (*Acts* ii. 22), and as the difference between *σημεῖα* ('res insolitas quibus Deus aliquid significet,' Fritz.) and *τέρατα* ('quæ ut inusitata observari soleant,' *ib.*) is less in the things themselves than in the mode of regarding them, we may perhaps most naturally consider the substantives as studiedly accumulated, so as to give

force and expansion to the description; compare Bornemann, *Schol. in Luc.* p. xxx. On the meaning of the last two words, and the derivation of *τέρας* [*τηρέω*, comp. Benfey, *Wurzellex.* Vol. II. p. 238], see the elaborate note of Fritz. *Rom.* xv. 19, Vol. III. p. 270. The form *σημεῖον* appears closely connected with *σῆμα* (*θηματ-*), and thence with *ΘΕΩ*, *τίθημι*; see Pott, *Etym. Forsch.* Vol. II. p. 592.

τοις καὶ ἐν πάσῃ κ.τ.λ.] 'and in all (kind of) deceit of iniquity,' generic and comprehensive term appended by the collective *καὶ* to the foregoing list of more special details; comp. Winer, *Gr.* 53. 3, p. 388, and notes on *Phil.* iv. 12. On the genitival relation, see above, ver. 9, and Winer, *Gr.* § 30. 2, p. 170, and on the meaning of *ἀδικία* ('de quācunque improbitate dicitur, quatenus τῷ δικαὶῳ repugnat,' Tittm.), notes on *2 Tim.* ii. 19.

The addition of the art. [Rec. with DEKL; mss.; Hippol., Chrysost., Theod.] is rejected by Lachm., Tisch. on the higher authority of ABFG; mss.; Orig. (6), Cyr.-Hieros. **τοῖς ἀπολλυμένοις**] 'for those that are perishing,' *dat. incommodi*, belonging to the general head of the dative of *interest*; see Krüger, *Sprachl.* § 48. 4. The more exactly specifying *τοῖς ἀπολλ.* has no reference to any 'decretum reprobationis' (comp. even Pelt, 'damnationi a Deo devoti'), but either like *ἐστιν* marks the certainty of the event ('qui certissime sunt perituri,' Turret.), or perhaps, more simply, with merely a temporal parallelism, points to those who 'are perishing' at the time in contemplation,—not too without reference to the present existence (comp. ver. 7) of such a class (*1 Cor.* i. 18, *2 Cor.* ii. 15, iv. 3), of which those

ἀνθ' ὃν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. ^{καὶ} καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς

here specified will be the continuance and development. The consolatory nature of the tacit limitation is not overlooked by the Greek commentators; *μή φοβηθῆς ἀγαπητέ, δλλ' ἀκούε λέγωντος αὐτοῦ ἐν τοῖς ἀπολλ. ἰσχνεῖ, οἱ, εἰ καὶ μή παρεγένετο ἐκεῖνος, οὐκ ἀν ἐπεισθορας*, Chrys. The reading is somewhat doubtful: *δι-* is prefixed by *Rec.* with *D³EKL*; *mss.*; *Syr.* (both); *Orig.* (1), al., but is rightly rejected by *Jachm.*, *Tisch.*, both with preponderant external authority [*ABD*·*FG*; *Vulg.*, *Clarom.*, *Copt.*, *Æth.* (both), *Sah.*, al.; *Orig.* (5), *Cyr.*·*Hieros.*, *Iren.*], and as a probable interpolation to remove a supposed difficulty of construction. *διθ' ὅν*] 'for that,' 'in requital for which' (*τι οὖν τὸ κέρδος*, Chrys.), *Luke* i. 20, xii. 3, xix. 44, *Acts* xii. 23, comp. *Lev.* xxiv. 20; explanatory statement of the cause of the judicial dispensation of God, and of the justness and deservedness of their punishment. On this meaning of *διθ'* *ὅν* ('propterea quod'), see *Herm. Viger.* No. 33, *Winer*, *Gr.* § 48. a, p. 326, and for *exx.* see the list collected by *Wetst.* on *Luke* i. 20, and *Raphael, Annot.* Vol. I. p. 442. *τὴν ἀγάπην τῆς δληθ.*] 'the love of the truth,' not 'charitatem veram,' *Anselm* (cited by *Corn. a Lap.*), but 'the love felt for the truth,' 'dilectionem veritatis,' *Pseud.-Ambr.*,—*δληθ.* not being a gen. of *quality*, but the simple and common gen. *objecti*; comp. *Winer, Gr.* § 30, p. 167, *Krüger, Sprachl.* § 47. 7. 1 sq. It seems somewhat perverse in *Jowett* to deny that this implies any higher degree of alienation from the truth than the less distinctive *οὐκ ἐδέξαντο τὴν δληθ.*; surely it is one thing not to receive the truth,—an unhappy state that might be referable to a mental obli-

quity for which some excuse might be found,—and another to receive *no love* of it, to be open to no desire to seek it, to be worse than indifferent to it; 'ubi veritas summopere amabilis, ibi se quodammodo amor veritatis insinuat,' *Cocceius*. The prosopopœia (*δύναται δληθ. τὸν Κύριον κέληκεν*) adopted by *Theod.*, *Theoph.*, and *Ecum.*, is artificial, and unsupported by analogy. *εἰς τὸ σωθῆναι*] 'that they might be saved,' object that would have been naturally contemplated in their reception of it; and which was negatived and disregarded by the contrary course; 'non ita sibi chari fuerunt ut cogitarent de vita aeterna,' *Cocceius*.

11. *καὶ διδ τοῦτο*] 'And for this cause,' almost 'so for this cause,' *καὶ* serving to mark the correspondence between the judgments and the course of conduct that had provoked them, and perhaps involving partly a consecutive, and partly a contrasting force; comp. notes on *Phil.* iv. 12.

πέμπει] 'doth send,' not so much an ethical (see ver. 9) as a direct present; the mystery of iniquity is even now at work (ver. 7), and is even now calling down on itself the punishment of judicial obduracy. There is no need for explaining away *πέμπει* (*συγχωρήσει φανῆναι τὴν πλάνην*, *Theod.*, comp. *Theod.-Mops.*, *Theoph.*, *Ecum.*), nor is it right merely to ascribe it to a form of thought in the age of the Apostle (*Jowett*), nor enough to say merely that 'whatever God permits He ordains,' *Alf.* The words are definite and significant; they point to that 'judicial infatuation' (*Waterl. Serm.* Vol. v. p. 486,—differently, however, Vol. iv. p. 363) into which, in the development of His just government

ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,
ι² ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ
ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

of the world, God causes evil and error to be unfolded, and which He brings into punitive *agency* in the case of all obstinate and truth-hating rejection of His offers and calls of mercy; comp. Müller, *Doctr. of Sin*, Book v. Vol. I. p. 471 (Clark), and see two able Sermons on this text by South, *Serm.* Vol. II. p. 192—228. The reading *πλάνη* [Rec. with D³EKL; mss.; majority of Vv., and many Ff.] is rightly rejected by most modern editors, being inferior in uncial authority to *πέμπει* [ABD¹FG: 67; Amit., Orig. (3), al.], and a correction of it that would easily suggest itself.

~~ἐνέργειαν πλάνης~~ ‘an (effective) working of delusion,’ not *πλάνης ἐνέργειας*, Ecum.—here a most questionable solution of the governing subst. (see Winer, *Gr.* § 34. 3, p. 211), but, in accordance with *δυνάμεις κ.τ.λ. ψεύδους*, of which *ἐνέργη*, *πλάνη* is a kind of summary,—‘a working which tends to enhance and develop *πλάνη*,’ the gen. being (as in verse 9) that of ‘the point of view;’ *τὰ ἔργα ἀ ποιεῖ* [*Ἄρτιχρ.*] *εἰς τὸ πλανῆσα*, Theoph. On the meaning of *πλάνη* (‘error,’ Vulg.), see notes on *1 Thess.* ii. 3, and on *Eph.* iv. 14.

εἰς τὸ πιστεῦσαι κ.τ.λ.] ‘to the intent that they should believe the lie,’ scil. the falsehood implied in the preceding words *οὐ ἔστιν ἀδικίας* (Green, *Gram.* p. 141), not falsehood generally, as Middl. *Gr. Art.* p. 383 (ed. Rose); clause stating the purpose of God (‘non meram sequelam,’ Schott), in His judicial act of sending to them the *ἐνέργη*, *πλάνης*. He sends a power of a nature designed to work out the appointed issue, and to bring about

a state which involves its own chastisement. On the force of *εἰς τὸ* in sentences similar to the present, see Meyer on *Rom.* i. 20.

12. *ἵνα κριθῶσιν πάντες* ‘that they may all be judged;’ more remote purpose involved in the preceding words *εἰς τὸ πιστεῦσαι κ.τ.λ.*, with which this clause seems more naturally in connexion than directly with the preceding *πέμπει*. The preceding *εἰς τὸ κ.τ.λ.* renders a reference to *result* (‘quo fiet, ut,’ Schott) here distinctly untenable. It need scarcely be said that *κριθῶσιν* is not *per se* ‘might be damned,’ Auth. (*ἴνα καρκιθῶσιν*, Chrys.), but simply ‘might be judged,’ ‘judicetur,’ Vulg., the further idea of an unfavourable judgment being supplied by the *context*; comp. *κρίμα*, *1 Tim.* iii. 6, and see notes *in loc.* The reading is doubtful: *Tisch.* reads *πάντες* with AFG; mss.; Orig. (2), Cyr.: *Rec.* and *Lachm.* adopt *πάντες* with BDEL; mss.; Orig. (1), many Ff. The evidence for the latter reading seems preponderant.

εὐδοκήσαντες ἐν τῇ ἀδικίᾳ] ‘took pleasure in unrighteousness.’ On the meaning of *εὐδοκεῖν* (‘re aut persona delectari,’ Fritz.), compare notes on *1 Thess.* ii. 8, but see esp. the elaborate note of Fritz. *Rom.* x. 1, Vol. II. p. 369 sq. The reading is not quite certain; *ἐν* is retained by *Rec.* and *Tisch.* ed. 2, 7 [with AD³EKL; great majority of mss.; Syr. (both), Copt., *Æth.* (both), al.; Orig. (2), Chrys., Theod.], but rejected by *Lachm.*, *Tisch.* ed. 1 [with BD¹FG; 7 mss.; Vulg., Clarom., Sahid.; Orig. (2), Hippol., al.].—appy. however, with less probability, as the construc-

We ought to thank God that He hath chosen and called you. Hold what we delivered unto you; and may God establish you.

¹³ Ἡμεῖς δὲ ὀφεῖλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπη-
μένοι ὑπὸ Κυρίου, δτι εἴλατο ὑμᾶς ὁ Θεὸς
ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ Πνεύματος καὶ πίστει

tion with the simple dat. is not found in the N.T., and as the omission of the particle may here have been easily suggested by a desire to preserve a parallelism of clauses.

13. [Ἑμεῖς 84] ‘But we,’ scil. the Apostle and his companions, Silvanus and Timothy (ch. i. 1), not St Paul alone (Jowett),—placed by means of the oppositional δὲ in contrast with those alluded to in the foregoing verses. δοῦλομεν] ‘are bound,’ Auth., ‘ōpor-tet,’ Copt. [sempsha]; the verb ὀφείλειν, as in ch. i. 3, expressing the duty on its *subjective* side, ‘das innerlich Gedrungenfuhlen,’ Lüinem. On the connexion of εὐχαριστεῖν with περὶ, and on the meaning of the verb, see notes and ref. on 1 Thess. i. 2.

ἀδελφοὶ κ. τ. λ.] So, similarly, 1 Thess. i. 4, ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ,—except that Κυρίου here, as nearly always in St Paul’s Epp., refers to our Lord, not to God the Father. Though *love*, as Alf. remarks, is in this sort of collocation somewhat more usually referred by St Paul to the First Person of the blessed Trinity (ver. 16, Eph. ii. 4, al.), yet such references to the Second Person are by no means without precedent; comp. Rom. viii. 37, Eph. v. 2, 25. δτι εἴλατο ὑμᾶς] ‘that He chose you,’ objective sentence (‘quod,’ Vulg., ?, Syr.), stating the matter and grounds, surely not ‘the reason,’ Alf. (comp. ΑEth., Auth.) of the εὐχαριστία; see 1 Thess. ii. 13, 1 Cor. i. 14, and on objective sentences generally, or as they are sometimes termed, ‘expositive’ sentences, consult Schmalfeld, *Synt.* § 163 sq., Donalds. *Gr.* § 584 sq. The

verb αἱρεῖσθαι is an ἀπ. λεγόμ. in St Paul’s Epp. in reference to the divine ἐκλογή, the more regular term being ἐκλέγεσθαι (1 Cor. i. 27, 28, Eph. i. 4); comp. 1 Thess. i. 4, and Reuss, *Théol. Chrét.* iv. 14, Vol. II. p. 133 sq.

The Alexandrian form εἴλατο (see Lobeck, *Phryn.* p. 183) is rightly adopted by Lachm., Tisch., and most modern editors, with greatly preponderating authority [ABDEFGL; mss.; Theod. (ms.)]. On these forms in the N.T., see Tisch. *Prolegom.* p. lvi (ed. 7), and the somewhat opposing comments of Scrivener, *Introd. to N.T.* VIII. 6, p. 416.

δω' ἀρχῆς] ‘from the beginning,’ scil. of all things, ‘from eternity;’ so 1 John i. 1, ii. 13, but not elsewhere in St Paul’s Epp., where the more distinctive formulae ἀπὸ καταβολῆς κόσμου (Eph. i. 4), πρὸ τῶν αἰώνων (1 Cor. ii. 7), πρὸ χρόνων αἰώνων (2 Tim. i. 9), and more restrictedly, ἀπὸ τῶν αἰώνων (Eph. iii. 9), are used to express the same or a similar idea. The reference to the beginning of the gospel-preaching (Michaelis, al.) is rightly rejected by Schott and Lüinem., as requiring some supplement either immediately connected with ἀρχή (Phil. iv. 15), or obviously involved in the context (1 John ii. 7, 24). Finally, the reading ἀρχῆς (Lachm., Tisch. 1) has fair external support [BFG; mss.; Vulg.], but is so distinctly inferior in external authority to δω' ἀρχῆς [ADE KL; nearly all mss. and Vv.; Gr. and Lat. Ff.], and involves such a tacit opposition to actual history (the Thess. were not the first believers in Maced.), that we can here scarcely

ἀληθείας, ¹⁴ εἰς ὁ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

hesitate in our choice.
 ἐν ἀγιασμῷ Πνεύματος] 'in sanctification of the Spirit,' scil. wrought by, and effected by the Spirit; Πνεύματος being the gen. of the *causa efficiens* (see notes on 1 Thess. i. 6), and referring not to man's spirit (Schott), but to the personal Holy Spirit. No argument can be founded on the omission of the article, as in the first place such omissions are not rare with Πνεύμα, and secondly, it might here be due to the common principle of correlation; comp. Middl. Gr. Art. III. 3. 7, p. 49 (ed. Rose). The prep. *ἐν* may be instrumental (Chrysost., Lünem., al.), but is perhaps more naturally taken in its usual sense as denoting the spiritual state in which the εἴλατο εἰς σωτηρίαν was realized; see Winer, Gr. § 50. 5, p. 370, who, in ed. 5, refers it less exactly to σωτηρία. The assumption of De W., that *ἐν* is here equiv. to *εἰς*, is well refuted by Lünem., who justly urges the obscuring effect this would have on the preceding *εἰς σωτηρίαν*.

πίστεις δληθείας] 'belief in the truth'; δληθείας not being a gen. of quality (πίστεως δληθοῦς, Chrys.), but simply the gen. *objecti*, see Winer, Gr. § 30. 1, p. 167, and comp. Phil. i. 27.

14. εἰς δ] 'whereunto,' scil. εἰς σωτηρίαν ἐν ἀγιασμῷ κ.τ.λ., not 'ad electionem atque animum quo eadem digni evadimus' (Pelt), as the historical ἐκάλεσεν naturally stands in connexion, not with the election which had taken place διὰ αρχῆς, but with those issues contemplated by the εἴλατο, which had their commencement in time. So rightly Theoph., εἰς τοῦτο γάρ ἐκάλεσεν ὑμᾶς, φησιν, εἰς τοῦτο; πώδει; εἰς τὸ σωθῆναι διὰ (?) τοῦ ἀγιασμοῦ καὶ τῆς πίστεως. The

reading of Lachm., ἐκάλεσεν ὑμᾶς, has the support of ABD¹; a few mss.; Clarom., Sangerm., and,—as ὑμᾶς might have been a conformation to the preceding ὑμᾶς,—is plausible, but hardly sufficiently supported by external authority to be admitted with confidence.

διὰ τοῦ εὐαγγ. ἡμῶν] 'by means of our Gospel,' scil. 'the Gospel we preached,' that which involved the διοτήν which is the antecedent of πίστεις; comp. Rom. x. 17, and Usteri, Lehrb. II. 2. 2, p. 267. On the exact genitival relation of ἡμῶν, see notes on 1 Thess. i. 5.

εἰς περιποίησιν δόξης] 'to the obtaining of the glory of our Lord J. C.,' 'in acquisitionem gloriæ,' Vulg., Copt., compare Aeth. 'ut vivatis in gloriâ Domini'; more exact specification of the preceding εἰς σωτηρίαν (ver. 13), the term περιποίησις giving the σωτηρία the aspect of a κτήσις (Hesych., Suid.), and that of a glory of which Christ was—not the *author* (Pelt), but, in accordance with the analogy of Scripture—the Lord and *possessor*; see John xvii. 24, comp. Rom. viii. 17. See esp. notes on 1 Thess. v. 9, where this meaning of περιπ. is briefly investigated. Of the two other interpretations of περιπ.—(a) active, with reference to God, scil. ἡ δόξα περιποίηση τῷ νικῶ αὐτοῦ, Eccl. ; and (b) passive (comp. Eph. i. 14), δόξης being resolved into an adj., scil. 'gloriosa possessio,' Est. 2,—the first is grammatically, the second contextually doubtful. In the case of (a) we must have had the usual dative of 'interest,' not (as here) a gen. of possession; in the case of (b) the seeming parallelism with 1 Thess. v. 9 would be destroyed, and the object of the καλεῖν would really become the glo-.

15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι’ ἐπιστολῆς ἡμῶν
16 αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ Θεὸς

rification of our Lord (so expressly Syr.

كُلْ لَعَلَّهُ لَّهُوَ لَّهُ

[ut gloria sitis Domino], not the future reserved for the Thess., on which the illative exhortation of ver. 15 (*ἄρα οὖν*) seems logically to depend; comp. Lünen, *in loc.*

15. *ἄρα οὖν κ.τ.λ.*] ‘Accordingly then, brethren, stand (firm);’ exhortation following on the preceding declaration of the gracious purpose of God, —the illative *ἄρα* being supported by the collective *οὖν*; see notes on *Gal. vi. 10*, and reff. on *1 Thess. v. 6*. On the present derivative meaning of *στήκετε* (*perstate*, Beza, *μὴ καταβλήθητε*, Ecum.; comp. *1 Thess. v. 8*), here suitably used in retrospective antithesis to *σαλευθῆναι* (ver. 2), see notes on *Phil. i. 27*. This verb, as has before been noticed, only occurs in St Paul’s Epp. (7 times) and in *Mark xi. 25*. It occurs only once in the LXX, *Exod. xiv. 13* (*Alex., Complut.*).

κρατεῖτε τὰς παραδόσεις] ‘hold fast the instructions,’ practically synonymous with *1 Cor. xi. 2, τὰς παραδόσεις κατέχετε*. These *παραδόσεις* (*Mark vii. 3, Gal. i. 14*, al.) probably related,—not, as in *1 Cor. l. c.* (see Meyer *in loc.*), to matters both of doctrine and discipline, but, as the more specific *ἐδιδάχθητε* and the general tenor of the context (comp. ver. 5) suggest, solely to the former, *κανόνα διδασκαλίας*, Theod. The polemical and controversial use of the term, hinted at even by Chrys., is brought forward by Damasc. (*de Imag. I. 23*, Vol. I. p. 518, Paris, 1712), and enforced by most writers of the Romanist Church (comp. *Canon. Conc. Trid. Sess. iv.*

p. 15, ed. Tauchn.), but distinctly without plausibility. No reference to any *ἐκκλησιαστικὸν φρόνημα* (Euseb. *Hist. Eccl. v. 27*; comp. Möhler, *Symbolik*, § 38, p. 361) can fairly be elicited from the words. The Apostle, as the following clause most distinctly shows, is referring to some definite and lately-given communications on doctrine which he had specially made to the Thess. (comp. *1 Cor. l. c.*, *καθὼς παρέδωκα*) by word of mouth and in his former letter. For the most ingenious modern defence of the Romanist doctrine of tradition, see Möhler, *Symbolik*, *l. c. p. 361—365.*

16. *διδάχθητε* ‘which ye were taught.’ For exx. of this well-known construction, see Winer, *Gr. § 32. 5, p. 204*, and for the general theory of the connexion of the accus. with passive verbs, Schmalfeld, *Syntax*, § 25, p. 29 sq. *εἴτε διὰ λόγου κ.τ.λ.*] ‘whether by word or by our epistle,—ἐπιστολὴ ἡμῶν (gen. auctoris), not an ἐπιστολὴ ἡς δι’ ἡμῶν, ver. 2. We can hardly say with Gom. (cited and approved by Pelt, comp. Schott)—‘εἴτε non disjungit, sed conjungit et copulat;’ it rather subdivides the general *ἐδιδάχθητε* into the two special modes in which *διδαχὴ* is usually and regularly conveyed; comp. *1 Cor. xiii. 8*, and Meyer *in loc.*

16. *αὐτὸς δὲ ὁ Κύρ.*] ‘but may our Lord Himself;’ concluding prayer (*πάλιν εὐχὴ μετὰ παρακαλεσσῶν* τοῦτο γάρ ἐστιν ἡντως βοηθεῖν, Chrys.), the δὲ contrasting the succeeding prayer with the foregoing exhortation, and the *αὐτὸς* giving force and dignity to the mention of our Lord as compared

καὶ πατήρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, ¹⁷ παρακαλέσαι

with the preceding *ἡμῶν*; comp. 1 Thess. iii. 11, v. 23, where, however, the connexion is less close, and the contrasting force, both of the particle and the pronoun, somewhat less emphatic. Our Lord is probably put first in the enumeration (2 Cor. xiii. 13), contrary to the Apostle's usual habit of writing, either on account of the recent mention of our Lord in ver. 14, or from the feeling that it was by His grace alone that they could have strength to carry into practice the preceding exhortations; 'per gratiam Christi venitur ad Patris amorem,' Bengel on 2 Cor. l. c. This unusual order is not left unnoticed by Chrys. and the Greek expositors; *τῇ τῇς τάξεως ἐναλλαγῇ τὴν δύναμιν δεικνύει*, Theod.

The reading is somewhat doubtful. *Lachm.* inserts *ὁ* before *Χριστός* [with A], brackets it before *Θεός* [BD¹ omit.], and puts it in the place of *καὶ* before *πατήρ* [with BD¹FG; mss.; some Vv. and some Lat. Ff.]. In such cases of variation it is difficult to speak with precision, but, on the whole, the reading of the text (*Rec.*, *Tisch.*, *Alf.*) seems best attested.

δ Θεός καὶ πατήρ ἡμῶν 'God and our Father.' On the meaning of this august title, see notes on Gal. i. 4, and on the simply copulative force of *καὶ*, compare the observations in notes on 1 Thess. iii. 11.

δ ἀγαπήσας κ.τ.λ. seems to refer only to God the Father. The union of Father and Son, esp. as shown by the subsequent singular verb, is confessedly so mystically close that it is difficult to speak with complete confidence (Alf., but see *ib.* on ver. 16), still the usual reference of *ἀγαπη* to the Father (see on ver. 16) may incline us here to the more exclusive

reference. The arbitrary reference of the first of the two participles to Christ, and of the second to God the Father (Baumg.-Crus.), is almost obviously untenable.

ταρπ-
κλητὸν αἰονίαν 'eternal consolation;' not appy. with any specially qualitative reference to an *εἰπίδα τῶν μελλόντων* (Chrysost., Theoph.), but mainly in a *temporal* sense, in contrast to the transitory and fleeting nature of earthly joys (Ols.); the *διάτις τῶν μελλόντων* is embodied in the *εἰπίδα διαθήτη*, 'la perspective d'un heureux avenir,' Reuss, *Théol. Chrét.* IV. 9, Vol. II. p. 85; comp., though with a slightly different reference, *τὴν μακαρίαν εἰπίδα*, Tit. ii. 13.

ἐν χάριτι 'in grace;' adjunct of manner, not to both preceding participles (*δύατ.* being more usually undefined, Rom. viii. 37, Gal. ii. 20, al.), but to *δοὺς* (Schott, and appy. Chrys., Οἰκουμ.), the *ἐν*, as usual, defining the sphere and element in which the love is evinced and the consolation vouchsafed. In cases like the present the line of demarcation between the above reference to ethical locality and the instrumental use (*χάριτι*, Chrys.) is really very shadowy. It can scarcely be doubted that such a use has arisen from the inclusive nature of the Aramaic *כִּי*, and it is well not to be unduly narrow in interpretation; still, in most of the expressions similar to the present there is a theological idea,—an idea of an *encompassing element* of grace and love, which it seems desirable to retain; comp. notes on 1 Thess. ii. 8.

17. *παρακαλέσαι* 'comfort;' opt. and sing., as in 1 Thess. iii. 11, where see notes. The Apostle does not say merely *ἰμᾶς*, but *ὑμῶν τὰς*

νῦμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

Finally, pray for the advance of the Lord's word, and for us. He will stablish you; and may He guide your hearts.

III. Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς,

καρδίας (comp. Col. ii. 2); it was the καρδία, the seat of their feelings and affections (comp. notes on 1 Tim. i. 5, Beck, *Seelenl.* III. 24, p. 92 sq.), the καρδία that was so full of hope and fear about the future, that the Apostle prayed might receive comfort.

The meaning,  [consoletur]

Syr. (comp. *Aeth.*), seems thus in the present case more suitable than 'exhortetur,' Vulg., as a translation of παρακαλέσαι; see notes on 1 Thess. v. 11. στηρίξαι] 'Establish (you);' βεβαιώσαι, ὥστε μὴ σαλεύεσθαι μηδὲ παρακλίνεσθαι, Chrys.; comp. 1 Thess. iii. 2. The obvious supplement ὑμᾶς is inserted by *Rec.* with D³E⁹KL; mss., but rightly rejected by *Lachm.* and *Tisch.* with very decidedly preponderating uncial authority.

ἐν παντὶ ἔργῳ κ.τ.λ.]

'in every good work and word;' both παντὶ and ἀγαθῷ being obviously connected with the two intervening substantives. The slightly unusual order [*Rec.*, however, λόγ. κ. ἔργ. — but only with FGK; mss.] has appy. caused the Greek commentators (silet Theod.) to assign the doubtful meaning δύματα to the simple word λόγῳ. This is by no means probable; the association with ἔργῳ (comp. Fritz. *Rom.* xv. 18, Vol. III. p. 268), and still more the inclusive παντὶ, seem both decisive for the ordinary meaning. It is singular that Chrys. (so Theoph.) should have here taken ἐν as instrumental; clearly the ἔργον καὶ λόγος is not the means by which, but the elements in which the στηριγμός takes place.

CHAPTER III. 1. Τὸ λοιπόν] 'Finally,' 'as to what remains to be said;' similar in meaning to λοιπόν (1 Thess. iv. 1), but owing to the article, slightly more specific. On the grammatical difference between this formula and the gen. τοῦ λοιποῦ, see notes on *Gal.* vi. 17.

προσεύχεσθε περὶ ἡμῶν] 'pray for us;' δω αὐτὸς εὐχέμενος ὑπὲρ αὐτῶν νῦν αἰτεῖ εὐχὴν παρ' αὐτῶν, (Ecum. On the formula προσεύχομαι περὶ, and its practical equivalence to προσεύχομαι ὑπέρ, see notes on *Col.* i. 3.

ἵνα ὁ λόγος κ.τ.λ.] Subject of the prayer blended with the purpose of making it, as so often in St Paul's Epp.; see notes on *Eph.* i. 17. This prayer of the Apostle, as Chrys. has well observed, was not ἵνα μὴ κυδηνεῖη (εἰς τοῦτο γάρ ἔκειτο), but that his Lord's word (compare 1 Thess. i. 8) might speed onward and be glorified. As ever, his prayer did not involve one single selfish element.

τρέχῃ καὶ δοξάζηται] 'may have free course and be glorified;' 'currat et clarificetur,' Vulg., i.e. may find no obstacles and hindrances (δκωλύτως συντρέχῃ, Theod., προκόπτῃ, Damasc.) in its onward course (contrast 2 Tim. ii. 9, δέδεται), and be manifested, felt, and acknowledged in its true power and glory by all; compare ch. i. 12, but not, as usually cited, *Acts* xiii. 48, —where, as De W. rightly observes, the word has a somewhat weaker force, more nearly approaching to 'laudare,' comp. Schneider on *Xen. Anab.* v. 9. 32. The middle force adopted by Pelt, 'laudem sibi paret,'

² καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων οὐ γὰρ πάντων ἡ πίστις. ³ πιστὸς δέ ἐστιν ὁ

is not supported by the usage of the N. T., nor is it at all accurate to say that *διπό* would have been more naturally used if the verb had been passive. If any other prep. had been used, it would have been *ἐντό* (Matth. vi. 2, Luke iv. 15), or *ἐν* (John xvii. 10); *τρόπος*, however, is perfectly suitable, as denoting the locality reached where the glorification took place. On the use of *τρόπος* with verbs implying rest, &c., see notes on *Gal.* i. 18. *καθόδες καὶ τρόπος ὑμᾶς*] ‘even as it is also with you;’ the *καὶ* gently contrasting them with others where a similar reception had taken place, and the clause ‘*tacitā laude*’ (Est.) reminding them of their previous and present receptivity; comp. 1 Thess. i. 6 sq.

2. καὶ ὅτι ῥυτόθαμεν] 'and that we may be delivered,' that we may by our freedom co-operate in this advance of God's word. To find here a mere shrinking of the flesh on the part of the Apostle from the dangers that awaited him (Jowett), is to assign to the Apostle a character that never belonged to him, and which such passages as Rom. xv. 31 (see only ver. 32, which shows the true reason) and 2 Cor. i. 8, *most certainly* do not substantiate. How much keener are the perceptions of the older commentators; διπλῆ μὲν ἡ αἵρεσις εἶναι δοκεῖ, μὰ δὲ ὅμως ἔστι, τῶν γαρ πονηρῶν ἀνθρώπων ἥττωμένων, ἀκαλύτων καὶ δ τοῦ κηρύγματος συντρέχει λόγος, Theod. οὗτοι ἀτόπων κ.τ.λ.] 'perverse and wicked men,' or, in the more derivative sense of the term *ἀτόπος*,—'inquis et malis hominibus,' Clarom.; comp. Syr. حَنْقَعْ [malorum et perversorum], where the order seems changed. The word *ἀτόπος*,

frequently used by Plato, and in connexion with *κακός* (*Rep.* III. p. 405 D), *θαυμαστός* (*Legg.* I. p. 646 B), and *ἀδίθης* (*Tim.* p. 48 B, *Legg.* VII. p. 797 A), properly signifies δομή *ἔχων τόπον* (Suid. s. v.), and thence derivatively, as the same lexicographer observes, *κακός*, *μοχθηρός* (see Bekk. *Anecd.* p. 460, Hesych. *πονηρός*, *αἰσχρός*), with concomitant ideas of 'mischief,' &c., according to the context; comp. *Acts xxviii. 6*, Philo, *Leg. Alleg.* III. § 17, *ἀτοπος λέγεται εἶναι ὁ φαῦλος, ἀποτοπος δέ ἐστι κακὸν δύσθετον* (Vol. I. p. 98, ed. Mang.), and the exx. collected by Kypke, *Obs.* Vol. II. p. 145 sq. Who these men were is somewhat doubtful. The most natural supposition is, that they were perverse and fanatical Jews (not Christians, on account of what follows) at Corinth, who were then opposing the word of God and the Apostle's ministry of it; comp. *Acts xviii. 12* sq. and Wieseler, *Chronol.* p. 256. The remark of Tertullian seems to have ever been very true in reference to the early Church,—'synagogas Judaeorum, fontes persecutio-num,' *adv. Gnost. Scorp.* ch. 10.

οὐ γὰρ πάντων ἡ πίστις] 'for the faith doth not pertain unto all men;' reason for the foregoing clause, and the mention of those alluded to in it. The definite ἡ πίστις can here only refer to 'faith' in the Christian sense (τὸ πιστεύων, *Ecum.*, and perhaps

Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.
 4 πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἡ παραγγέλλο-

sive gen., see Krüger, *Sprachl.* § 47. 6. 8, and comp. Acts i. 7, Winer, *Gr.* § 30. 5, p. 176. Wetstein in *loc.* cites the well-known proverbial saying, *οὐ παντὸς ἀνδρὸς ἐσθ’ ὁ πλούτος*, cited by Suidas s. vv. *οὐ παντός*, Vol. II. p. 1220 (ed. Bern.).

3. πιστὸς δὲ κ.τ.λ.] ‘But faithful is the Lord,’ antithesis to the member immediately preceding, with a paronomasia, or rather play on the word, suggested by the preceding *πιστός*; comp. 2 Tim. ii. 13, and see exx. in Winer, *Gr.* § 68. 2, p. 561, where the distinction is drawn between simple paronomasia and a play on words (Wortspiel) where a fresh or slightly changed meaning is introduced. There seems no reason for departing, either here or ver. 4, from the usual reference of δὲ Κύριος to the second person of the blessed Trinity; comp. notes on ch. ii. 13. The reading adopted by Lachm., δ Θεός [AD¹FG; Vulg. (not Amit.), Armen. (marg.); Latin Ff.], seems clearly a correction, and a conformation to the more usual formula, 1 Cor. i. 9, x. 13, 2 Cor. i. 18. δὲ στηρίξει] ‘who shall establish you,’ not perhaps without a faint explanatory force in the relative, ‘being one who will, &c.’; comp. notes on 1 Tim. ii. 4, and on Col. i. 25, 27. The form στηρίσει (found in B) is noticed by Winer, *Gr.* § 15, p. 82, and is not without analogy in Alexandrian Greek. δπὸ τοῦ πονηροῦ] ‘from the Evil One.’ Here as elsewhere in the N.T., it is extremely doubtful whether τοῦ πονηροῦ refers to evil in the abstract (see Rom. xii. 9), or to the Evil One (1 John v. 18, comp. Eph. vi. 16, and notes in *loc.*). The context alone must decide; and this in the present case, in spite of the reference to ch. ii. 17,

στηρίξει ἐν παντὶ ἔργῳ καὶ λόγῳ, urged by Linem. and repeated by Alf., seems rather in favour of the masculine,—(1) in consequence of the seeming ref. to the Lord’s prayer, where the Greek commentt. (whose opinion in such points deserves full consideration) adopt the masc.,—and (2) from the tacit personal antithesis suggested by the preceding Κύριος. The ancient Vv., whose testimony would here have been of considerable importance, do not seem to afford us any *sure* indications of the view they adopted. The Syr., we may observe, uses the same word both here and 1 John v. 18, where the meaning is not doubtful.

4. πεποίθαμεν δὲ δὲ Κυρ.] ‘Yea, we have trust in the Lord,’ declaration of the Apostle’s trust in his converts,—the δὲ subjoining with a faint antithesis to the simple future just preceding (‘ei quae jam significata est, similia notio quodam modo opponitur,’ Klotz, *Devar.* Vol. II. p. 361) the Apostle’s present trust and convictions, and paving the way for the exhortations in ver. 6 sq.; καὶ τοῦτο εἰς προτροπὴν αὐτῶν τέλειεν, ὡς μαθήτες οἰς ἔχει δόξας περὶ αὐτῶν τοῖς ἔργοις βεβαιώσωσι ταύτας, Theod. This πεποίθησις, as ever, was ἐν Κυρίῳ: it was not only a trust in His φιλανθρωπίᾳ (Chrys.), but a trust in *Him* as the blessed *sphere* and element in which alone it could be truly felt and entertained: see Phil. ii. 19, and notes on Eph. iv. 17, vi. 1.

ἐφ' ὑμᾶς] ‘in regard of you;’ the preposition marking the ethical direction of the πεποίθησις; comp. Matth. xxvii. 43, 2 Cor. ii. 3, and see Winer, *Gr.* § 49. 1, p. 363. It is very difficult to draw clear lines of demarcation between the ethical uses

μεν καὶ ποιεῖτε καὶ ποιήσετε. 5 ὁ δὲ Κύριος κατεύθυναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

of *πρός*, *ἐπί*, and *εἰς*, in combinations like the present. To speak somewhat generally, we may perhaps say that *πρός* with the acc. commonly indicates simple ethical *motion* (comp. Donalds. *Crat.* § 169, 171); *ἐπί* with the same case, mental *direction* with an idea of *approximation* (Donalds. *Crat.* § 172), and a more defined expression of the *erga* (Luke vi. 35) or *contra* (Math. x. 21); *εἰς* direction or destination with the idea of having actually *reached* the object (comp. Krüger, *Sprachl.* § 68. 21. 5, and notes on *Philem.* 5), and with a wider and more inclusive notion of general behaviour however characterized. For the distinctions between *εἰς*, *πρός*, and *κατά*, see notes on *Tit.* i. 1. *ὅτι ἐ παραγγέλλει*] ‘that the things which we command:’ objective or expositive sentence (Donalds. *Gr.* § 584, see notes on ch. ii. 13), stating the matter of the Apostle’s confidence. The *ἐ παραγγέλλει*,—clearly not ‘quæ *præcepimus*,’ Pelt,—here refers most naturally to the commands which the Apostle is now in the act of giving to his converts, and links the present verse in an easy and natural way with ver. 6.

καὶ ποιεῖτε καὶ ποιήσετο. belongs to the apodosis of the sentence, καὶ—καὶ presenting both *ποιεῖτε* and *ποιήσετο* simultaneously in a single predication; see notes on *1 Tim.* iv. 10. The reading is slightly doubtful. *Lachm.* reads *παραγγέλλομεν* [ὑμῶν καὶ ἐποιήσατε καὶ] *ποιεῖτε*, but the authority for καὶ *ἐποιήσατε* [BFG; Boern.] is perhaps scarcely sufficient to warrant even the bracketed introduction. The case of *ὑμῶν* [Rec. with AD^oEFGKL; many

mss.; Syr., Aug., Goth., al.] is different. Though so strongly attested, the omission [Tisch. with BD^o; 17. 67^{**}; Clarom., Sangern., Vulg., al.; Chrys. (comm. 2), many Lat. Ff.] still seems to deserve the preference on *critical* grounds, the *ὑμῶν* being so very natural a conformation to ver. 6.

5. ὁ δὲ Κύριος κατεύθυνθε] ‘But may the Lord direct your hearts;’ repetition of the Apostle’s prayer, introduced in the form of a gentle antithesis (δὲ) to what precedes,—‘I doubt you not, my confidence is in the Lord; may He, however, vouchsafe His blessed aid;’ ἀμφοτέρων ἡμῶν χρέα, καὶ προθέσεως ἀγαθῆς καὶ τῆς ἀνθετικῆς συνεργείας, Theod. The appearance of τοῦ Χριστοῦ in the concluding member of the verse has led Basil (*de Spir. Sanct.* cap. 21, πάντως ἐν εἰρήνῃ) δὲ κ.τ.λ. εἰς τὴν ἐντοῦ δύάτην, Theod., Theoph., Ec., and, recently, Wordsw., to refer δὲ Κύριος to the Holy Spirit. This, however, is unnecessary, and indeed contrary to the language of the N.T.; Κύριος appy. not being so applied even in the debateable passage, 2 Cor. iii. 18, see Meyer in loc. On the compound *κατευθύνθειν* (εἰθυντορεῖν, Theoph.), see notes on *1 Thess.* iii. 11, and on the meaning of *καρδία* in such combinations (here, the centre of the active will and its *practical applications*), see Delitzsch, *Bibl. Psych.* IV. 12, p. 202, Beck, *Seelenl.* III. 24, p. 94, 95. εἰς τὴν ἀγάπην τοῦ Θεοῦ] ‘into the love of God;’ principle to which and into which the Apostle prays that his converts may be guided. The only doubt is whether τοῦ Θεοῦ is a gen. *subjecti*, under the more specific form of a gen. *auctoris*, scil. ‘amor quem Deus homi-

Avoid all disorderly brethren, and imitate us. We charge such to labour, and bid you mark them that disobey. The Lord give

⁶ Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὄνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ, στέλ-

λεσθαις ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκ-

num quasi infundit animis,' Pelt,—or simply a gen. *objecti*, 'amor erga Deum,' Beng., *τὸ διατήσαι αὐτὸν*, Theoph. The latter seems most natural; the love of God is indeed the 'virtutis Christiana fons limpidissimus,' Schott; see Matth. xxii. 37. *τὴν ὑπομ. τοῦ Χρ.*] 'the patience of Christ.' The meaning of these words is also slightly doubtful, owing to the different aspects in which the gen. may be regarded. Analogy with what precedes would suggest (a) a gen. *objecti*, 'waiting for Christ' (Auth., Chrys. 2, Theoph. 2), but would introduce a meaning of *ὑπομ.* that is appy. not lexically defensible, and certainly is contrary to the usage of the N. T. Of the other meanings, (b) the gen. *auctoris* or *causæ efficientis* (Pelt) is plausible, but appy. less simple than the more inclusive *possessive* gen. (Lünnem., Alf.), 'patience such as Christ exhibited,' *ὑπομένωμεν ὡς ἐκεῖνος ὑπέμενεν*, Chrys. 1, Theod. 1, comp. 1 Pet. ii. 21. On the meaning of the word *ὑπομονή*, see notes on 1 Thess. i. 3. The addition of the art. (*Rec.* *ὑπομ.*) has the support of all the MSS. and very many Greek Ff.

6. Παραγγέλλομεν δὲ 'Now we command you,' transition by means of the δὲ μεταβατικὸν (notes on Gal. iii. 8) to the more distinctly *preceptive* portion of the Epistle. In what follows, the exhortations of the former Epistle (ch. iv. 11, 12, v. 14) are repeated and expanded with more studied distinctness of language, it being probable that the evils previously alluded to had advanced among some members of this Church to a still more perilous height. The words *ἐν διδύματι κ.τ.λ.*

give the παραγγέλλα a greater force and solemnity; οὐχ ἡμεῖς ταῦτα λέγομεν δλλ' δ Χριστός, Chrys.: see 1 Cor. v. 4, and comp. Acts iii. 6, xvi. 18.

The addition ἡμῶν after Κυρίου (*Rec.*, [*Lachm.*], with AD³E²FGKL; mass.), though well supported, is appy. rightly rejected by *Tisch.* with BD¹E¹; Clarom., Sangerm.; Cypr. (1), as a likely interpolation.

στέλλεσθαι ὑμᾶς κ.τ.λ.] 'that ye withdraw yourselves from;' object-inf., stating the substance of the παραγγέλλα. The verb στέλλειν [derived from a root ΣΤΑ, Pott, *Etym. Forstch.* Vol. I. p. 197] properly signifies 'collocare,'—thence, with a not improbable figurative reference (*τὰ λοιπά*, Rost u. Palm, *Lex.* s. v. Vol. II. p. 1529), 'cohære,' 'comprimere,' and reflexively, 'se subtrahere,' Vulg., Clarom., *ΟΔΑΟΣΤΙ*

كَلَّ [ut sitis distantes] Syr., 'gaskaidaij izvis,' Goth., sim. Copt., al.; comp. Mal. ii. 5, διπλὸς τροσώπου διδύματος μονος στέλλεσθαι [where the Heb. נִזְבְּנָה] seems to suggest a tinge of the still further derivative meaning 'p̄s̄ metu se subducere,' Hesych. φοβεῖται, στέλλεται], Gen. viii. 1 (Aquil.), and with an acc., 2 Cor. viii. 20, στέλλόμενος τοῦτο, rightly translated by Vulg. 'devitantes hoc'; add also Gal. ii. 2, ὑπεστέλλενται ταῦτά, Heb. x. 38, ὑποτελγται. For further exx., see Elsner, *Obs.* Vol. II. p. 283, Kypke, *Obs.* Vol. II. p. 344, Loesner, *Obs.* p. 387, where this verb is copiously illustrated.

διδύκτως περιπ.] 'walking disorderly,' comp. 1 Thess. v. 14, τοὺς διδύκτους. On this use of the verb περιπατέν (περιπ. τοντέστι,

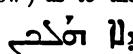
τως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἦν παρελάβοσαν παρ' ἡμῶν. ⁷ αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, ⁸ οὐδὲ

βιοῦντος, Chrys.), as indicating the general course of a life in its habitual and practical manifestations, see reff. on 1 Thess. iv. 12, and comp. notes on Phil. iii. 18. ^{καὶ τὴν παράδοσιν} ‘according to the lesson or instruction;’ παράδοσις (comp. ch. ii. 15) including both the oral (comp. ver. 10, 1 Thess. iv. 11) and written (1 Thess. iv. 11, 12) instructions which the Apostle had delivered to his converts. To refer this to a παράδοσις τὴν διὰ τῶν ἔργων, as Chrys. and the Greek expositors, is to infringe on what follows, where this mode of teaching is distinctly specified. ^{ἥν παρελάβοσαν} ‘which they received,’ scil. those included in the foregoing παρὰ δέλφου, which has here the character of a collective substantive. The main difficulty is the reading. Lachm. adopts παρελάβετε with BFG; 3 mss.; Goth., Syr. (Philon.), al.—but scarcely with plausibility, as the change would have been so easily suggested by the seeming difficulty of construction in the plural. The same may be said of Rec. παρελαβε, which, however, has scarcely any external authority. The choice, then, seems to lie between παρελαβον [Scholz, with D²D³EKL; mss.; Greek Ff.] and the text [Griesb., Tisch., with A; Bas., and Ἐλδίσσαν, D¹]. Of these, the tendency to grammatical correction coupled with the known existence (Sturz, *de Dial. Alex.* p. 60, Matth. Gr. § 201.5) and prevalence, even to a late period (Lobeck, *Phryn.* p. 349), of the form -οσαν in the 3rd plur. of the imperf. and second aor., may perhaps induce us to acquiesce in the not improbable, though weakly supported

παρελαβοσαν; so Olsh., Lünem., Alf., and Wordsworth.

7. αὐτοὶ γὰρ κ.τ.λ.] ‘For yourselves know,’ confirmation of the wisdom and pertinence of the foregoing exhortation, and more esp. of the modal clause immediately preceding, by an appeal to their own knowledge and observation. The Thessalonian converts knew ‘of themselves’ πῶς δεῖ κ.τ.λ., and needed not that the Apostle should inform them.

πῶς δεῖ μιμεῖσθαι ἡμῖν.] ‘how ye ought to imitate us;’ a simple and intelligible ‘brachylogy.’ The more natural sequence would have been πῶς δεῖ περιπατεῖν καὶ ἡμᾶς μιμεῖσθαι, but the more brief mode of expression is probably designedly chosen, as throwing emphasis on the μιμεῖσθαι, and giving the whole appeal more point and force. It is somewhat doubtful whether the plural is to be referred to St Paul alone, or to the Apostle and his associates. By a comparison with 1 Thess. ii. 9, where the ref. seems to the latter, we shall most probably be justified in adopting the same view in the present case.

8. οὐκ ἡτακτήσαν.] ‘in that we behaved not disorderly.’ This is appy. one of those cases in which the causal sentence approaches somewhat nearly,—not so much to the modal (comp. *Aeth.*, *kama* [sicut, quemadmodum], Peile, ‘how’) as to the relative (comp. Syr.  [qui non ambulavimus]) or to the *expositive* sentence, with both of which it has some logical and grammatical affinity; comp. Winer, Gr. § 60. 6, p. 479. It was not precisely ‘because’ St Paul and his associates οὐκ ἡτακτη.

δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν. ⁹ οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ'

σαν, as 'seeing that,' 'in that' such was the case, that the Thess. came to know how ('quali ratione vivendi,' Beng.) to imitate them. In a word, the *ένταξις* was not so much a cause, as a *causa sine quâ non* of the knowledge. This use of *ὅτι*, which might perhaps be termed its 'sub-causal' or 'secondary causal' use, appy. deserves some attention, esp. in the N. T. The verb *ἀπάτειν* is an *ἀπ. λεγόμ.* in the N. T., and here practically synonymous with *περιπατεῖν ἀπάτησις*, ver. 11: it occurs occasionally in classical Greek, sometimes in a more restricted reference to *τὰ στρατιωτικά*, e.g. Demosth. *Olynth.* III. p. 31, *τοὺς ἀπατοῦντας* ('qui disciplinam militarem labefactant,' Wolf), sometimes, as here, with a more general reference, e.g. Xenoph. *Cyrop.* VIII. 1. 22; see Kypke, *Obs. Vol. II.* p. 345.

8. *δωρεὰν ἄρτον ἐφάγα]* 'ate (our) bread for nought.' *Δωρεὰν* is an adverbial accusativo implying either 'sine justâ causa,' Gal. ii. 21 (see notes), or, as here, 'gratis,' Vulg.,

¶, Syr.—the true idea of *λαμβάνειν* δωρεὰν being 'ita accipere ut nihil refers, nullū progressū causâ accipiendo,' Tittin. *Synon.* II. p. 161. The formula *ἄρτον φαγεῖν* appears to be Hebraistic (comp. *בָּנָן לְבָנָן*, Gen. xliii. 25, 2 Sam. ix. 7, 10, al.), implying really little more than the simple verb *φαγεῖν* (1 Cor. ix. 4), but, like all these Hebraistic turns, being full of force and expressiveness; comp. Winer, *Gr.* § 3, p. 26 sq.

ἐν κόπῳ καὶ μόχθῳ] 'in toil and travail,' scil. *ἄρτον ἐφάγομεν*; adjunct of manner, involving a tacit opposition

to the preceding *δωρεὰν*. On the meaning and derivation of these words, and the apparent distinction between them, see notes on 1 *Thess.* ii. 9.

νύκτα καὶ ἡμ. κ.τ.λ.] 'labouring during night and day,' participial explanation of the preceding *ἐν κόπῳ καὶ μόχθῳ*, more remotely dependent on the foregoing *ἐφάγομεν*; see Winer, *Gr.* § 45. 6. b, p. 314. Lünem. and Alf. connect the participial clause closely with *ἐν κόπῳ καὶ μόχθῳ*, according to which *ἐργ.* would have a more distinctly modal force. This is perfectly admissible; the emphatic position of *δωρεὰν*, however, appy. suggests the sharper antithesis which the separation of the members here seems to introduce. The reading *νυκτὸς καὶ ἡμέρας* [Lachm. with BFG; 5 mss.; Chrys. (ms.), Dam.] seems to be more than doubtful,—the change being probably suggested either by a desire to modify the hyperbole of the expression, or, more probably, to bring the text into conformation with 1 *Thess.* ii. 9; comp. iii. 10. On the phrase itself, see notes on 1 *Thess.* l.c., and on 1 *Tim.* v. 5.

πρὸς τὸ μὴ ἐμβῆσθαι] 'with the view of not being burdensome to any of you;' object contemplated in the *νύκτα καὶ ἡμ.* *ἐργαζ.* On the word *ἐπιβαρᾶν*, see notes on 1 *Thess.* ii. 9, where precisely the same words are used in ref. to the same subject.

9. *οὐχ ὅτι* *ὅτι*] 'not that,' limitation of what precedes, to prevent the preceding declaration being misapprehended and misapplied: the Apostle conserves his ministerial right and privilege of receiving, if need be, support from his converts; comp. 1 Cor.

ἴνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ^{το} καὶ γὰρ ὅτε ἡμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. ^{το} ἀκούομεν

ix. 4 sq. On the use of this formula ('ex dialecticis, ut ita dicam formulis Paulo solemnibus,' Pelt), which is found several times in St Paul's Epp. (2 Cor. i. 24, iii. 5, Phil. iii. 12, iv. 11, 17), see Hartung, *Partik.* Vol. II. p. 154, and notes on *Phil.* iii. 12. *ἴκουσταν* 'power,' 'right,' scil. τοῦ μὴ ἐργ. (De W.), or, more naturally, τοῦ ὀφελέαν φαγέαν δρός (Lünem.),—the latter being the principal statement of the preceding verse. The word *ἴκουστα* ('jus, licentia, auctoritas aliquid faciendi,' Schott) is used exactly similarly, 1 Cor. ix. 12.

ἴαυτούς] 'ourselves,' with reference to the Apostle and his associates. On this use of *ἴαυτούς* for *ἡμᾶς αὐτούς*, *ἡμᾶς αὐτούς*, see Winer, *Gr.* § 22. 5, p. 136, and for exx. in classical Greek, Krüger, *Sprachl.* § 51. 2. 15.

εἰς τὸ μὲν ἡμᾶς] 'that ye should, to the intent that, ye imitate us,' not merely an objective member, but, as usual, specifying the object and purpose of the *ἴαυτ.* τίνων διδόναι; comp. Winer, *Gr.* § 44. 6, p. 295.

το. καὶ γάρ] 'For also,' 'for besides,' second confirmation of the wisdom and pertinence of the preceding warning that they ought to avoid those that were walking disorderly,—the *γάρ* being co-ordinate with the preceding *γάρ* in ver. 7, and the *καὶ* having appy. a *conjunctive* force, and serving to connect this argumentative clause with that in ver. 7, and thus more thoroughly to substantiate the καὶ τὴν παρόδον. Φ. κ. τ. λ. Lünemann, followed by Alf., makes *καὶ* *ascensive*, and refers it to τοῦτο παρηγγέλλει, as bringing out an additional element in the reminis-

cence. This is somewhat forced: *καὶ γάρ* has two usages in the N. T.,—one in which the *conjunctive* force of *καὶ* prevails ('etenim,' Beza), the other ('nam etiam,' 'nam et,' Vulg.,—but not Clarom., which omits 'et') in which the *ascensive* force is predominant; see Winer, *Gr.* § 53. 8, p. 397, and notes on *Phil.* ii. 27. The latter has been undoubtedly far too often overlooked in the N. T. (comp. Fritz. *Rom.* Vol. II. p. 433), but is not to be obtruded in a passage like the present, where the context (contrast 1 Thess. iii. 4) and sequence of argument seem somewhat decidedly in favour of the *conjunctive* use.

On the use of *τρόπος* with *εἴται* and verbe implying rest (*τρόπος ὑμῶν, μεθ' ὑμῶν*, Theoph.), comp. notes on *Gal.* i. 18, and see above, ch. ii. 4, 1 Thess. iii. 4.

τοῦτο] 'this,—that follows,' the pronoun being placed emphatically forward to direct attention to the succeeding declaration; comp. Winer, *Gr.* § 23. 5, p. 145. The partially proverbial statement which follows is illustrated by Wetstein in *loc.*, and Schoettg. *Hor. Hebr.* Vol. I. p. 850: the most pertinent quotation seems *Berechith*, XIV. 12, 'R. Hunna dixit: fecit eum servum manumissum coram se ipso, ut si non laboret, non manducet.' The exhortation is expressed in the form of a kind of 'enthymeme' (Whately, *Logic*, II. 3. 7, p. 121), the portion to be supplied being 'atqui quilibet edit; ergo quilibet laborato,' Beng.

On the use of *εἰ* following *εἴται*, when the negative is closely united with the verb, see notes on 1 Tim. iii. 5, and the exx. collected by Gayler, *de Part. Neg.* ch. v. p. 9 sq.

γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. ^{ταῖς} τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ Χρι-

12. *ἐν Κυρ. Ἰησ. Χρ.*] So *Lachm.*, *Tisch.* ed. 1, 7, with ABD¹E¹FG (D¹E¹ Χρ.); 4 mss.; *Vulg.*, *Clarom.*, *Goth.*, *Copt.*, al.; *Dam.* (1); *Lat. Ff.* (*Lüinem.*, *Alf.*). In his 2nd edition, *Tisch.* reads διὰ τοῦ Κυρ. ἡμῶν Ἰησ. Χρ. with D⁸ E⁹KL; nearly all mss.; *Syr.* (both; insert ἡμῶν), al.; *Chrys.*, *Theod.*, *Dam.* (1), *Theoph.*, *Ecum.* (*Rec.*, *Griesb.*, *Schott.* *De W.*), but has now rightly returned to the reading of his first ed. As, however, the internal arguments are very nearly balanced,—the διὰ being perhaps as likely to have been introduced in consequence of Rom. xv. 30 and the more usual παρακ. διά, as the ἐν to have been derived from 1 Thess. iv. 1,—we seem bound to follow the best attested reading.

11. ἀκούομεν γὰρ κ. τ. λ.] ‘For we hear that there are some walking, &c.;’ ground for the reiteration of the Apostle’s previous παραγγέλλα. In cases like the present the predicative participle is not merely equivalent to an infinitive mood, but is idiomatically used as marking the state or action as now in existence, and, as such, coming before the observation of the writer; see *Winer*, *Gr.* § 45. 4, p. 308 sq.—where there is a good collection of exx.; comp. also *Schmalfeld*, *Synt.* § 217. 2, p. 437, and esp. the able tract of *Weller* (*Bemerk. zum Gr. Synt. Meining.*, 1845), where the distinctions between the finite verb with διή, with the infin., and with the participle, are carefully stated, and illustrated by numerous examples.

μηδὲν ἔργα, δλλὰ περιεργ.] ‘doing no work, but being busy-bodies,’ *nihil operantes, sed curiose agentes*, *Vulg.*, *Clarom.*

جَمِيعًا لَا يَعْمَلُونَ [nihil quidquam operantur nisi vana] *Syr.*; more exact specification of the preceding περιπ. ἐν ὑμῖν ἀτάκτως by means of a forcible paronomasia; comp. [Demosth.] *Phil.* IV. p. 150, ἐξ ὧν ἐργάζη καὶ περιεργάζη,

and *Quintil.* *Inst. Orat.* VI. 3. 54, ‘non agere dixit, sed satagere.’ The verb περιεργ. is an ἀπαξ λεγόμ. in the N. T., and serves to mark the δινητηρον πολυπραγμοσύνην (*Theod.*), the ‘pravam curiositatem et sedulitatem’ (*Pelt.*), which marked the actions of those to whom the Apostle referred; comp. περιεργος, 1 Tim. v. 13, and see the good notice of this verb in *Suicer. Thesaur.* s. v. Vol. II. p. 670.

12. τοῖς δὲ τοιούτοις] ‘Now to such as these;’ the article with τοιούτοις marking the whole class of persons so specified, and having such characteristics as those previously mentioned; see *Krüger*, *Sprachl.* § 50. 4. 6, *Jelf*, *Gr.* § 453. β, and notes on *Gal.* v. 21. καὶ παρακαλοῦμεν] ‘and exhort (them)’, *όσυλο* *حَذَّلْ*

[et petimus ab iis] *Syr.*—τοὺς τοιούτοις (*Schott.*), or, more simply, αὐτούς (*Lüinem.*), being here supplied *zeugmatically*, as it is called, to παρακαλ., which is only found with the *accus.* This παρακλησις is ἐν Κυρ. Ἰησ. Χρ.; it is in Him that it has its proper force and efficacy; see notes on 1 *Thess.* iv. 1, where παρακαλεῖν is enhanced by the same addition. The reading is doubtful, but that retained

ίνα έαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ^{το} καὶ γὰρ ὅτε ἡμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. ^{το} ἀκούομεν

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ἀντρόύς 'ourselves,' with reference to the Apostle and his associates. On this use of **ἀντρόύς** for **ἡμᾶς αὐτούς**, **ὑμᾶς αὐτούς**, see Winer, *Gr.* § 22. 5, p. 136, and for exx. in classical Greek, Krüger, *Sprachl.* § 51. 2. 15.

δε τὸ μη. ἡμᾶς 'that ye should, to the intent that, ye imitate us,' not merely an objective member, but, as usual, specifying the object and purpose of the **ἐαυτ.** τόπος διδόναι; comp. Winer, *Gr.* § 44. 6, p. 295.

το καὶ γὰρ] 'For also,' 'for besides;' second confirmation of the wisdom and pertinence of the preceding warning that they ought to avoid those that were walking disorderly,—the **γὰρ** being co-ordinate with the preceding **γὰρ** in ver. 7, and the **καὶ** having appy. a *conjunctive* force, and serving to connect this argumentative clause with that in ver. 7, and thus more thoroughly to substantiate the **καὶ τὴν παρδ.** ἡμ. κ.τ.λ. Lünemann, followed by Alf., makes **καὶ** *ascensive*, and refers it to τοῦτο παρηγγέλλ., as bringing out an additional element in the reminis-

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On the use of **τόπος** with **εἰναί** and verbs implying rest (**ταπ' ἴμεν, μετ' ἴμεν,** Theoph.), comp. notes on *Gal.* i. 18, and see above, ch. ii. 4, 1 Thess. iii. 4.

τοῦτο] 'this,—that follows;' the pronoun being placed emphatically forward to direct attention to the succeeding declaration; comp. Winer, *Gr.* § 23. 5, p. 145. The partially proverbial statement which follows is illustrated by Wetstein *in loc.*, and Schoettg. *Hor. Hebr.* Vol. I. p. 850: the most pertinent quotation seems *Bereschith*, xiv. 12, 'R. Hunna dixit: fecit eum servum manumissum coram se ipso, ut si non laboret, non manducet.' The exhortation is expressed in the form of a kind of 'enthymeme' (Whately, *Logic*, II. 3. 7, p. 121), the portion to be supplied being 'atqui quilibet edit; ergo quilibet laborato,' Beng. On the use of **οὐ** following **εἰ**, when the negative is closely united with the verb, see notes on 1 Tim. iii. 5, and the exx. collected by Gayler, *de Part. Neg.* ch. v. p. 9 sq.

γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. ¹² τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ Χρι-

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جَمِيعَ الْمُجْتَمِعِ [nihil quidquam operantur nisi vana] *Syr.*; more exact specification of the preceding περιπ. ἐν ὑμῖν ἀτάκτως by means of a forcible paronomasia; comp. [Demosth.] *Phil.* iv. p. 150, ἐξ ὧν ἐργάζη καὶ περιεργάζη,

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[et petimus ab iis] *Syr.*,—τοὺς τοιούτους (*Schott.*), or, more simply, αὐτούς (*Lüinem.*), being here supplied *zeugmatically*, as it is called, to παρακαλ., which is only found with the *accus.* This παρακλησις is ἐν Κυρ. Ἰησ. Χρ.; it is in Him that it has its proper force and efficacy; see notes on 1 *Thess.* iv. 1, where παρακαλεῖν is enhanced by the same addition. The reading is doubtful, but that retained

ίνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ^{το} καὶ γὰρ ὅτε ἡμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. ^{τι} ἀκούομεν

ix. 4 sq. On the use of this formula ('ex dialecticis, ut ita dicam formulis Paulo solemnibus,' Pelt), which is found several times in St Paul's Epp. (2 Cor. i. 24, iii. 5, Phil. iii. 12, iv. 11, 17), see Hartung, *Partik.* Vol. II. p. 154, and notes on *Phil.* iii. 12.

ἔξουσίαν 'power,' 'right,' scil. *τοῦ μὴ ἐργ.* (De W.), or, more naturally, *τοῦ δικαιού φαγεῖν δρόν* (Lünem.),—the latter being the principal statement of the preceding verse. The word *ἔξουσία* ('jus, licentia, auctoritas aliquid faciendi,' Schott) is used exactly similarly, 1 Cor. ix. 12.

ἀντρόύς] 'ourselves,' with reference to the Apostle and his associates. On this use of *ἀντρόύς* for *ἡμᾶς αὐτούς*, *ὑμᾶς αὐτούς*, see Winer, *Gr.* § 22. 5, p. 136, and for exx. in classical Greek, Krüger, *Sprachl.* § 51. 2. 15.

ὅτε τὸ μη. ἡμᾶς] 'that ye should, to the intent that, ye imitate us;' not merely an objective member, but, as usual, specifying the object and purpose of the *ἔαντ.* *τίπον διδόναι*; comp. Winer, *Gr.* § 44. 6, p. 295.

10. **καὶ γάρ**] 'For also,' 'for besides;' second confirmation of the wisdom and pertinence of the preceding warning that they ought to avoid those that were walking disorderly,—the *γάρ* being co-ordinate with the preceding *γάρ* in ver. 7, and the *καὶ* having appy. a *conjunctive* force, and serving to connect this argumentative clause with that in ver. 7, and thus more thoroughly to substantiate the *καὶ τὴν παράδος ἡν κ.τ.λ.* Lünemann, followed by Alf., makes *καὶ* *ascensive*, and refers it to *τοῦτο παρηγγέλλει*, as bringing out an additional element in the reminis-

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μηδὲν ἔργα, δλλὰ περιεργ.] ‘doing no work, but being busy-bodies,’ *nihil operantes, sed curiose agentes*, *Vulg.*, *Clarom.*,

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[et petimus ab iis] *Syr.*,—τοῖς τοιούτοις (*Schott.*), or, more simply, αὐτούς (*Lünem.*), being here supplied zeugmatically, as it is called, to παρακαλ., which is only found with the *accus.* This παρακλησις is ἐν Κυρ. Ἰησ. Χρ.; it is in Him that it has its proper force and efficacy; see notes on 1 *Thess.* iv. 1, where παρακαλέν is enhanced by the same addition. The reading is doubtful, but that retained

στῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. ¹³ ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες. ¹⁴ εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς

in the text seems to deserve the preference; see critical note. *μερὰ ἡσυχίας* 'with quietness,' in opposition to the busy and meddlesome course of life followed by the *περιπατοῦντες ἀρδετοίς*, and *περιεργάζομενοι*; see 1 Thess. iv. 11. The preposition *μερὰ* serves to point to, not the 'causa instrumentalis' (Kypke, *Obs.* Vol. I. p. 143), but the *concomitant* of their working,—that which was associated with it, and characterized their 'modus operandi'; comp. Winer, *Gr.* 47. h. p. 337. On the derivation of *ἡσυχία* and its probable distinction from the less common *ἡσεμπλα*, see notes on 1 Tim. ii. 2. *τὸν ἑαυτῶν ἄρτον* 'their own bread,'—'their own' (*τὸν ἐξ οἰκείων πόνων*, Chrys.), not without emphasis; they were not to seek it at the hands of others (comp. ver. 8), they were not 'alienā vivere quadrā,' Juven. *Sat.* v. 2. The sentiment is well illustrated by Schoettg. and Wetst. in *loc.* from the Rabbinical writings, out of which the following deserves citation; 'quo tempore homo panem proprium edit, animo composito ac sedato est; si vero panem parentum aut liberorum comedit, non animo tam sedato est, ne dicam de pane peregrino,' Aboth R. Nathan, cap. 30.

13. ὑμεῖς δέ, δελφοί] 'But ye, brethren,' renewal of his address to those who were 'recte animati' (Schott), and lived orderly after the example which he had set them. Such the Apostle urges to pursue their course, and not from faintness to fall into idle, and eventually meddlesome and unquiet habits, like those he had just been condemning. μή ἔκακ.

καλοτ.] 'be not weary in well doing.' The exact meaning of *καλογοῖς* has been somewhat differently estimated. Several modern writers, following the hint, though not the exact interpr. (*μὴ μὴν περιδηγε λιμῷ διαφθαρττας*) of Chrys., Theoph., assign to the verb the idea of 'conferring benefits;' the connexion between this and the preceding verse arising from the gentle contrast between the duty of living by their own labour, and the still further duty of conferring benefits on others; see Calv. *in loc.* As this meaning, however, seems lexically doubtful, see Lev. v. 4 (*Cod. Coisl.*, where *καλοτ.* stands in antithesis to *κακογοῖσας*), and as the more generic 'recte agere' (comp. Syr. ?),

is perfectly in harmony with the context, it seems best here, as in the very similar passage, Gal. vi. 9, to give *καλὸν* its less restricted meaning. What this *καλὸν* exactly is, lies in the specifications of the context.

On the form ἐκακέιν [*Lachm., Tisch.* (*ἐγκ.*), with *ABD*¹] and the somewhat doubtful ἐκκακέιν [*Rec.*], see the remarks and distinctions in notes on *Gal.* vi. 9.

14. τῷ λόγῳ ἡμῶν κ.τ.λ.] 'our word conveyed by the epistle;'

كُلْتَنْدَلْتَنْ كَلْتَنْ [sermonibus nostris istis qui sunt in epistolâ]. It is doubtful whether διὰ τῆς ἐπιστολῆς is to be joined (a) with the following verb *σημειοῦσθε*, or (b) with the preceding subst. τῷ λόγῳ, scil. τῷ διὰ τῆς ἐπιστολῆς ἀποσταλέντῳ, Eccl. The former is adopted by Ath. (Polvgl.), Beng., Pelt, Winer,

ἐπιστολῆς, τοῦτον σημειοῦσθε καὶ μὴ συναναμίγνυσθε αὐτῷ,

(*Gr.* § 18. 9. 3, p. 108), and others, either (a₁) in the simple sense, 'note in epistola,' *Æth.*, scil. 'in epistola ad me scripta illum suis notis depingite,' *Grot.*,—τῆς ἐπιστολῆς referring to the letter which St Paul would, in that case, receive from the Thess. (see *Winer*); or (a₂) in the more artificial sense, 'hac epistola freti severius tractate,' *Pelt* (comp. *Beng.*),—τῆς ἐπιστολῆς in that case referring to the present epistle. Of these last mentioned, (a₂) seems clearly forced and improbable, while (a₁), though somewhat more plausible, lies open to the contextual objection, that the present order of words would tend to throw an emphasis on διὰ τῆς ἐπιστ. which cannot be accounted for, and further, to the still graver exegetical objection, that a letter would seem uncalled for after the precept in ver. 6, where the course to be pursued by the Thess. is already stated. We retain then (b) with *Syr.*, not improbably *Vulg.*, *Copt.*, *Goth.* [the exact order of the Greek is preserved], *Chrys.* (appy.), *Theoph.*, *Ecum.*, and most modern expositors.

The objection founded on the omission of the art. before λόγῳ is not of weight, as διὰ τῆς ἐπιστ. is so associated with τῷ λόγῳ ἡμ. as to form with it only a single idea; see exx. in *Winer*, *Gr.* § 20. 2, p. 123. It may be observed that this is one of those cases in which the use of the art. in the N. T. seems slightly to differ from that of the best Attic Greek. While in the latter the article is rarely omitted, except after verbal substantives (*Krüger*, *Sprachl.* § 50. 9. 9), or where the structural connexion of the prepositional member with what precedes is palpably close, this omission of the art. in the N. T. is so far from unusual, that its inser-

tion usually implies some degree of emphasis; see *Fritz. Rom.* iii. 25, Vol. I. p. 195 (note).

σημειοῦσθε] 'mark,'—scil. by avoiding his company (comp. ver. 6), as more fully specified in the words which follow. So paraphrastically

Syr. ﻢَنْفَدْ لَفْلَانْ [separetur a vobis], comp. *Æth.-Platt.* The verb σημειοῦν is an ἄπ. λεγόμ. in the N. T.: it properly implies 'signo distinguere' (*Schott*), e.g. ἐπιστολὰς σφραγῖδι, *Dion. Hal. Antiq.* IV. 57, and thence in the middle 'sibi notare aliquid' (*Polib. Hist.* XXII. II. 12),—more correctly, according to the Atticists, διοσημανεῖσθαι (Thomas-Mag. p. 791, *Herodian*, p. 420, ed. Koch), or, as here, with a more intensive force, 'not& (censori&) notare'; the middle having what has been termed its 'dynamic' character, *Krüger*, *Sprachl.* § 52. 8. 4. For a large list of verbs of this class, see *Schmalfeld*, *Synt.* § 35, p. 44 sq., and compare notes on *Col.* iv. 1.

μὴ συναναμίγνυσθε] 'keep no company with,' present, pointing to the course they were to follow. The double compound συναμίγνυ. (*Athen. Deipn.* vi. 68, p. 256 A) appears used in a sense little differing from the simpler and more usual συμμίγνυ., and probably only in accordance with that noticeable tendency of later Greek to double composition; comp. notes on *Gal.* iii. 13. The reading is doubtful; *Lachm.* (*Griesb.* om. om.) omits καὶ with ABD³E; 17; *Clarom.*, *Sangerm.*, *Goth.*, *Copt.*; *Chrys.*; *Tert.*, al.,—and reads συναμίγνυσθαι with ABD¹(DE συναμίγνυσθαι); 17 (?); *Clarom.*, *Sangerm.*, *Copt.*, and perhaps *Goth.*, *Tert.*,—but appy. on evidence scantly sufficient; esp. when the change to the infin. might have

ἴνα ἐντραπῆ. ¹⁵ καὶ μὴ ὡς ἔχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. ¹⁶ αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ Κύριος μετὰ πάντων ὑμῶν.

been suggested by a desire to mark more distinctly the meaning of the unusual verb *σημειούσθε*. On the whole, then, it seems safest to retain the reading of *Rec.* [D¹FGKL; nearly all mss.; Vulg., Boern., Syr. (both), *Æth.* (both), al.; Basil., al.], with *Tisch.* ed. 2, and most modern editors. **ἐντραπῆ**] ‘be shamed,’ ‘ut confundatur,’ Vulg.; passive,—not with a middle sense, ‘ad se ipsum quasi redire,’ Pelt (comp. *Grot.*, ‘ut pudore tactus ad mentem meliorem redeat),—a meaning for which there seems no sufficient reason either here or Tit. ii. 8, see notes *in loc.* The active occurs in 1 Cor. iv. 14.

15. *καὶ* is not ‘here instead of *ἀλλά*’ (Jowett; comp. *De W.*, ‘aber’),—a most precarious statement,—but, with its usual and proper force, subjoins to the previous exhortation a further one that was fully compatible with it, and in fact tended to show the real principle on which the command was given: it was not punitive, but corrective. **ὡς ἔχθρόν**]

‘as an enemy,’ ‘in the light of an enemy;’ the *ὡς* being used (here almost pleonastically, *Plato, Gorg.* p. 473 A) to mark the *aspect* in which he was (not) to be regarded; comp. notes on ch. ii. 2, and see *on Col.* iii. 23.

16. **αὐτὸς δὲ κ.τ.λ.**] ‘*But may the Lord Himself;*’ the *δὲ* (as in 1 Thess. v. 23) putting in slight antithesis the prayer with the foregoing exhortation, and the *αὐτὸς* enhancing the dignity of the subject; comp. notes on ch. ii. 16, where, however, the antithesis is somewhat more distinctly marked. On the

meaning of the word *εἰρήνη*, not merely ‘concord’ (*ὡστε μηδαμόθεν ἔχειν φιλοτεκίας ἀφορμήν*, Chrys.), but *peace* in its widest and Christian sense,—the deep tranquillity of a soul resting on God, see notes *on Phil.* iv. 7, and on the nature of the gen. *ib.* iv. 9, comp. also *on 1 Thess.* v. 23,—but observe that *Κύριος* can more readily be associated with the gen. as allied in meaning to verbs that regularly govern that case; comp. *Krüger, Sprachl.* § 47. 26. 8. **διὰ παντὸς κ.τ.λ.**] ‘continually, in every manner,’—‘at all times’ (Matth. xviii. 10, Acts ii. 25, Rom. xi. 10, comp. *Ast, Lex. Platon.* Vol. III. p. 63), and in every possible mode of its manifestation, ‘in omnibus quae facitis,’ *Æth.-Pol.*; *ὡστε πρὸς αὐτὸν εἰρηνεύειν, καὶ πρὸς ἀλλήλους καὶ τῆς τῶν ἐναντίων ἐπιβουλῆς ἀπῆλλαχθαι;* *Theod.* The second mode is, however, but slightly in the contemplation of the Apostle, as there is nothing in the Ep. to make us think that *τὸ εἰρηνεύειν πρὸς ἀλλήλους* had been seriously endangered or violated. The reading *ἐν παντὶ τρόπῳ*, adopted by *Lachm.* with A¹D¹FG; 17. 49; Vulg., *Clarom.*, *Goth.*; Chrys. [but see the note of *Montfaucon*], seems to have been suggested by the not uncommon occurrence of the formula (1 Cor. i. 2, 2 Cor. ii. 14, 1 Tim. ii. 8), and perhaps partially by the foregoing allusion to *time*. The reading of the text is strongly supported [A²BD² EKL; nearly all mss.; Syr. (both), *Copt.*, al.; *Theod.*, *Dam.*], and seems in every way more suitable to the context.

Autograph salutation
and benediction.17. 'Ο ἀσπασμὸς τῇ ἐμῇ χειρὶ Παῦλου,
οὐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὐτως γράφω.' 18. ή

17. 'Ο δεσμὸς κ.τ.λ.] 'The salutation of me Paul with mine own hand,' comp. 1 Cor. xvi. 21, and Col. iv. 18, where see notes on the quasi-appositional genitive Παῦλον. These words appy. form the commencement of the autograph salutation with which the Apostle attests the genuineness and authenticity of the Epistle (comp. notes on Gal. vi. 11), the two verses having appy. both been written by the Apostle,—not merely ver. 18 (*τὸ ή χάρις κ.τ.λ. διηλ τοῦ ἐφρωσθεῖ γράφειν εἰώθει*, Theod., al.), which, as Lünem. rightly observes, could hardly be termed a direct *δεσμός*.

18.] 'which thing;' not, by an attraction (see exx. Winer, *Gr.* § 24. 3, p. 150) to the following *σημεῖον*, 'which greeting,' but more simply and naturally in reference to the preceding words, and to the general fact of their being written *τῇ ἐμῇ χειρὶ Παῦλου*. These autograph lines formed a *σημεῖον* that the Ep. was not *ως δι' αὐτοῦ* (ch. ii. 2), but was truly and genuinely his own inspired composition.

ἐν πάσῃ ἐπιστολῇ] 'in every epistle,' appy. with reference to every future epistle (*τῇ πρὸς οὐστιν δήποτε*, Theoph. 2) which the Apostle might hereafter deem it necessary so to authenticate,—not merely those he might have contemplated writing to *Thessalonica* (Theoph. 1, Lünem.); for consider 1 Cor. xvi. 21, and Col. iv. 18. If it be urged that these last mentioned are the only Epp. in which the autograph attestation seems to have found a place, it may be reasonably answered that the *πρὸς* must be understood relatively of every Epistle that was sent in such a way or under such circumstances as to have needed

it. All the other Epp. (except 1 Cor., Col., which have the *σημεῖον*, and 1 Thess., which was sent before circumstances proved it to be necessary) are fairly shown both by De Wette and by Alf. *in loc.* to have either been delivered by emissaries (2 Cor., Phil.), to bear marks (Gal. vi. 11, and perhaps the doxology in Rom., Eph.), or to be of such a general character (Rom.? Eph.? and those to individuals) as to have rendered such a formal attestation unnecessary.

οὐτως γράφο] 'so I write,' scil. in such characters as ver. 17 and 18 appeared written with. The suppositions that the Apostle here inserted some words (*τὸ δοτήσομαι ὑμᾶς, ή τὸ ἐφρωσθεῖ, ή τι τοιοῦτον*, (Ecum.), or adopted a monogram ('*conjunctionis scilicet apte literis Η et Λ*,' according to Zeltner, *de Monogr. Pauli*, Altorf, 1721; see contra, Wolf *in loc.*), or lastly, 'singulari et inimitabili picturā et ductu literarum expressisse illud, *gratia*, &c.' (Beng.),—seem all far too artificial to deserve serious consideration. The οὐτως simply and naturally points to the *visible* and *recognisable* difference between the handwriting of the transcriber and of the Apostle.

18. ή χάρις κ.τ.λ.] The same form of benediction as at the end of 1 Thess. (where see notes), except that the inclusive and significant *πάντων* is here added,—'all,'—even those who had deserved and received the Apostle's censure (comp. *μετὰ πάντων*, ver. 16) were to share in his benediction and farewell prayer; see Pelt *in loc.*, who however joins with it the less probable supposition, 'ne rixae [none of which appear to have existed] disceptationesque Thessalonicensis turbarent.'

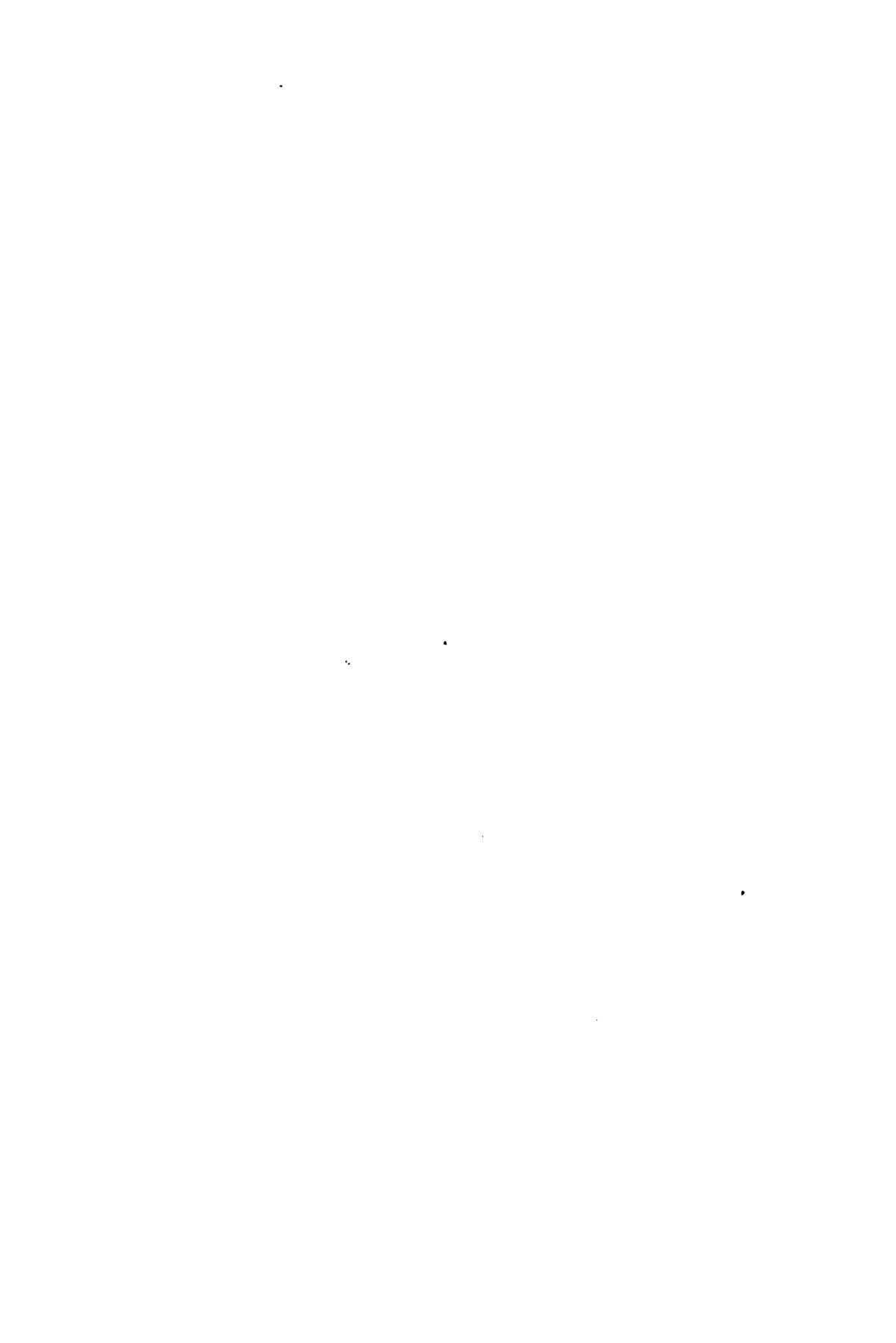
χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
ἀμήν.

18. [Αμήν] This is omitted by *Tisch.* (*Griesb.* om. om.) with B; 17. 44. 67**.
116; Harl., Tol.; Chrys. (ms.); Ambrst.,—but appy. rightly retained by *Rec.*
and *Lachm.* Though even a probable liturgical interpolation, it still cannot be
safely extruded when so *strongly* supported by external authority.

TRANSLATION.

T

1



NOTICE.

THE following revised translation will be found in accordance with the principles previously laid down in former portions of this work. Experience seems satisfactorily to show, that change is undesirable except where our admirable Version is *incorrect, inexact, insufficient, obscure* (Pref. to *Gal.* p. xx), or *inconsistent* with itself in renderings of less usual words or forms of expression (Notice to *Transl. of Past. Epistles*). The last form of correction is perhaps the most difficult to adjust, as our last Translators expressly state that they have not been careful to preserve throughout their work a studied uniformity of translation, and, consequently, as any attempt to do this regularly would reverse the principles on which they acted, and tend to produce, what they avoided,—dulness and monotony. Still in the same epistle, and especially in the same context, it is so obviously desirable to be consistent, that here at least changes will have to be introduced. It must, however, always rest with individual judgment, whether the word or expression in question is of such a character as to demand uniformity, or whether it is best left to take its hue from the context. That I have always been judicious in my decisions is much too presumptuous to hope, but I have still striven to make them with a clear recognition of the general principles that characterize the noble Version which I am presuming to revise.

That these points may be more fully considered, and that my opinion, where seemingly capricious or precipitate, may be more completely tested, I have made a few additions to the notes in the shape of reasons for the changes adopted, and I have further sought to add to the common stock of principles of revision a brief record of my own humble experiences and my own many

difficulties. Sincerely and earnestly do I trust that the revision of our Authorised Version may be undertaken in its own good time, and that that time is not indefinitely remote, still year after year I am made more sensibly to feel that this can only be done by a frank and modest avowal, on the part of every one who has gained any experience, of the real difficulties that attend on the work,—difficulties far more numerous than the inexact and often presumptuous criticism of the day is at all aware of.

I have carefully considered the Revised Translation of these Epistles published by the American Bible Union (Trübner, London, 1856), and have in a few cases profited by its suggestions, still, as I have said more fully in my Preface, I venture to reiterate the opinion that this laborious work is at present very far from what we may imagine to be the model of a national Revision.

THE
FIRST EPISTLE TO THE THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father, and the Lord Jesus Christ. Grace be unto you, and peace.

2 We give thanks to God always for you all, making mention of you in our prayers; 3 remembering without ceasing your work of faith and toil of love and patience of hope in our Lord Jesus Christ, in the presence of God and our Father: 4 knowing, brethren beloved of God, your election; 5 because our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assur-

CHAPTER I. 1. *Timothy*] So *Wiclf.*, *Cran.*, *Rhem.*: 'Timotheus,' *Auth.* See notes on *Col.* i. 1 (*Transl.*). In *God*] So *Wicl.*, *Tynd.*, *Cov.* (both), *Cran.*, *Rhem.*: 'which is in God,' *Auth.*, *Gen.*, *Bish.*—an unnecessary and inexact addition, not adopted by *Auth.* in the parallel passage, 2 *Thess.* i. 1. And the Lord, &c.] *Sim.* *Rhem.*, 'and our Lord, &c.' 'and in the Lord, &c.' *Auth.* and remaining Vv. The addition of 'in' seems unnecessary, and is best reserved for those cases where it is expressed in the Greek, or where, as in 1 *Tim.* vi. 9 (see notes), there are contextual reasons for its introduction. The mistakes caused by such insertions are well noticed by Blunt, *Lectures on Par. Priest*, p. 56. And peace] *Auth.* adds 'from God our Father, and the Lord Jesus Christ.'

3. *Toil*] Similarly *Wiclf.*, 'traueile': 'labour,' *Auth.* and the remaining Vv. except *Gen.*, 'diligent love.' Though 'labour of love,' from the alliteration, has become familiar to the ear, it still seems desirable here to maintain the more strict translation of *κόπος*: see notes.

In the presence] So *Auth.* ch. ii. 19: 'in the sight,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (both), *Rhem.*, 'before.' It is of but little moment which of these translations is adopted; but as the expression *Επιπρ. τοῦ Θεοῦ* is only used by St Paul in this Epistle, it should be similarly translated throughout.

4. Beloved of God] So *Tynd.*, *Cov.* (both), *Cran.*, *Rhem.*, and similarly *Wicl.*: 'beloved, your election of God,' *Auth.*, and sim. *Gen.*, *Bish.*

5. Because] 'For,' *Auth.* and all the Vv. except *Rhem.*, 'that.'

ance; even as ye know what manner of men we became among you for your sake. ⁶ And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; ⁷ so that ye became an example to all that believe in Macedonia and in Achaia. ⁸ For from you hath sounded forth the word of the Lord not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. ⁹ For they themselves report of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; ¹⁰ and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivereth us from the coming wrath.

Even as] ‘As,’ *Auth.* and all the other Vv. It is almost impossible to lay down any exact rule for the translation of *καθώς*. Whether the lighter ‘as,’ or the more expressive and perhaps more literal ‘even as,’ or ‘according as,’ is to be adopted, must appy. be left wholly to the context, and to individual judgment.

We became] ‘We were,’ *Auth.* and the other Vv. except *Tynd.*, ‘we behaued oure selves;’ *Cov.* (Test.), ‘we haue bene.’

6. Followers] So *Auth.* and all the Vv. Though ‘imitators’ would be more exact, it is perhaps hardly necessary to displace the present idiomatic and perfectly intelligible translation. Return then to the present rendering in Eph. v. 1 (*Transl.* ed. 1).

Received] So *Auth.* and all the other Vv. Some modern Versions endeavour to make a distinction between *δεξίμενοι* and *παραλαβόρει* (ch. ii. 13), e. g. ‘accepted—received;’ it seems doubtful, however, both whether there is any *real* distinction in the Greek, and also whether the proposed translation adequately represents it.

7. Became an example] So *Cov.* (Test.), and sim. *Wicl.*, ‘ben made

an ensaumple,’ *Rhem.*, ‘were made a paterne;’ ‘were *ensamples,’ *Auth.*; ‘were an ens.,’ *Tynd.*, *Cov.*, *Cran.*; ‘were as ens.,’ *Gen.*, *Bish.*

And in Achaia] ‘And *Achaia,’ *Auth.*

8. Hath sounded forth] ‘Sounded out,’ *Auth.* and the Vv. except *Wicl.*, ‘is pupplischid;’ *Cov.* (Test.), ‘is... noysed out;’ *Rhem.*, ‘was bruited.’ The perfect ought always to be observed in translation. Though idiom may occasionally require the aorist to be translated with the usual sign of the perfect, the converse is extremely rare; comp. 2 Cor. i. 9.

Is gone forth] So *Wicl.*, and sim. *Cov.* (Test.), ‘is gone oute;’ ‘is spread abroad,’ *Auth.*, *Cov.* (*Cran.*, *Bish.*, omit ‘is’); ‘spred her silfē abroad,’ *Tynd.*, *Cran.*; ‘is proceeded,’ *Rhem.*

But] ‘But *also,’ *Auth.*

9. Report] So *Rhem.*: ‘shew,’ *Auth.* and the remaining Vv. *From heaven]* So *Auth.* and the other Vv. except *Wicl.*, ‘from heuenes;’ *Cov.* (Test.), ‘from the heauens.’ Many modern Vv. observe both the article and the plural, but with the familiar usage of the word before us in the N. T. (e. g. *Matth.* vi. 9, *Luke* xi. 2),

CHAPTER II.

FOR yourselves know, brethren, our entering in unto you, that it hath not been vain : ² but after that we had suffered before, and had been shamefully entreated, as ye know, at Philippi, we were bold of speech in our God, so as to speak unto you the Gospel of God in much conflict. ³ For our exhortation is not of error, nor yet of impurity, nor in guile :

it seems in general passages like the present both harsh and unnecessary to be thus literally precise.

10. *Which delivereth*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* : 'which delivered,' *Auth.* ; sim. *Wicl.*, 'whych hath drawn us oute;' *Cov.* (*Test.*), 'who hath deliuere.' *The coming wrath*] 'The wrath to come,' *Auth.* and all the other Vv. except *Wicl.*, 'wraththe to comynge.'

CHAPTER II. 1. *Know, brethren*] So, in the same order, *Tynd.*, *Gen.*, *Bish.*, *Rhem.* : 'brethren, know,' *Auth.*, and similarly the remaining Vv. There seems here no reason for departing from the order of the original.

Hath not been] 'Was not,' *Auth.* This correction should also have appeared in the notes: correct therefore accordingly. *Vain*] So *Wicl.*, *Rhem.* : 'in vain,' *Auth.* and the remaining Vv.

2. *But after*] 'But "even after," *Auth.* *Had been shamefully, &c.*] 'Were shamefully, &c.,' *Auth.*, and so too *Tynd.*, *Cran.*, *Gen.*, *Bish.* The other Vv. slightly vary the translation of the participle; some, as *Cov.*, giving *προταῦτον* a causal force, and converting *ὑποθέτειν* into a finite verb; others, as *Cov.* (*Test.*), *Rhem.*, retaining the purely participial translation. If the view taken in the notes be correct, it seems best to regard both participles as *temporal*,

and to express it by the usual idiomatic resolution into the English pluperfect. On the translation of the aorist part. when associated with the finite verb, see notes on *Phil.* ii. 30 (*Transl.*). *Bold of speech*]

'Bold,' *Auth.* and the remaining Vv. except *Wicl.*, 'hadden trist;' *Cov.* (*Test.*), 'were boldened;' *Rhem.*, 'had confidence.' see notes in *loc.* *So as to speak*] 'To speak,' *Auth.* and the remaining Vv. The introduction seems necessary to exhibit the nature of the (explanatory) infinitive, and to avoid tautology.

In much] So *Wicl.*, *Cov.* (*Test.*), *Cran.*, *Rhem.* : 'with much,' *Auth.* and the remaining Vv. There is some difference in the translation of *δύων*: *Auth.* here adopts 'contention;' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, 'striving'; *Wicl.*, 'bisynesse;' *Coverd.* (*Test.*), *Rhem.*, 'carefulness.' Apparently the translation adopted by *Auth.* in *Col.* ii. 1 may here be suitably repeated.

3. *Is not*] So *Wicl.*: 'was not,' *Auth.* and the remaining Vv.

Error] So *Wicl.*, *Cov.* (*Test.*), *Rhem.* : 'deceit,' *Auth.*, *Bish.*; 'to bring you to errore,' *Tynd.*, *Cov.*, *Cran.*; 'not to use deceite,' *Gen.* *Nor yet*]

So *Tynd.*, *Cov.*, *Cran.*, *Gen.* : 'nor,' *Auth.*, *Cov.* (*Test.*), *Bish.*; 'neither,' *Wicl.*; 'nor of,' *Rhem.* There is some little difficulty in the choice of an appropriate rendering in the different cases of continued negation.

⁴ but according as we have been approved of God to be put in trust with the Gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts. ⁵ For neither at any time used we speech of flattery, as ye know, nor a cloke of covetousness ; God is witness ; ⁶ neither seeking glory of men, neither of you nor of others, though we might have

Perhaps the following distinctions of translation may be found generally satisfactory in application. (1) Μή—μηδὲ or οὐ—οὐδὲ will commonly admit the translation (a) ‘not—neither,’ when the two words or clauses to which the negation is prefixed are simply parallel and co-ordinate, *e.g.* Matth. vii. 6 ; (b) ‘not—nor,’ when there is some sort of connexion in thought, or accordance in meaning, in the words or clauses with which the negatives are associated, *e.g.* ch. v. 5 ; (c) ‘not—nor yet,’ where there is less accordance, and where the latter clause has somewhat of a climactic character, *e.g.* Phil. ii. 16, and see notes to *Transl.* (2) Μή—μηδὲ—μηδὲ, ‘not—nor—nor’ (John i. 13), where the terms are similar or non-ascensive, or ‘not’ followed by ‘nor—nor yet,’ as perhaps Col. ii. 21 (but see notes), or by ‘nor yet—nor,’ as here, according as the dissimilarity or climactic force is mainly exhibited in the second or in the third term. (3) Μή—μήτε—μήτε, ‘not—neither—nor,’ where the first negation, so to say, bifurcates, and is expanded into two similar clauses introduced each by the adjunctive μήτε; comp. 1 Tim. i. 7. In cases where there are three or more repetitions of μήτε, our Authorised Version appears generally to continue (3) with repetitions of ‘neither,’ comp. Matth. v. 34, Luke ix. 3. *Impurity*] ‘Uncleanness,’ *Auth.* and the remaining Vv. except *Gen.*, ‘wickedness.’ The present use of the term ‘uncleanness’ is

perhaps not sufficiently inclusive ; see notes.

4. *According as*] ‘As,’ *Auth.* and all the other Vv. As has been before observed, the introduction of the ‘according’ or ‘even’ must depend on the general hue of the passage: here it seems necessary. *Have been approved*] *Sim. Wiclif.*, ‘ben preued ; *Rhem.*, ‘were approved ;’ ‘were allowed,’ *Auth.* and the remaining Vv. except *Cov.*, are ‘allowed.’

5. *Speech of flattery*] Somewhat similarly *Wicl.*, ‘word of glossynge ; *Rhem.*, ‘word of adulation ;’ ‘flattering words,’ *Auth.* and the remaining Vv.

6. *Neither seeking, &c.*] So *Wicl.*, and *sim. Cov. (Test.) Rhem.*, ‘nor seeking ;’ ‘nor of men sought we glory,’ *Auth.*, and similarly the remaining Vv., except that they more correctly adopt ‘neither’ at the commencement of the clauses. In some cases, especially in St Paul’s *Epp.*, it is almost impossible to give an idiomatic translation without converting the participle into a finite verb (comp. Rom. xiv. 9 sq.): here, however, there appears no such necessity.

Nor] So rightly *Cov.* (both), *Bish.*, *Rhem.* : ‘nor yet,’ *Auth.* and the remaining Vv. except *Wicl.*, ‘neither.’

Though we might, &c.] Similarly *Cran.*, ‘when we myght have bene in auctorite ;’ ‘when we might have been burdensome,’ *Auth.* ; ‘whannewe myghten haue be in charge,’ *Wicl.* ; ‘when we myght have bene chargeable,’ *Tynd.*, *Cov.* (both), *Gen.*,

used authority, as Christ's apostles. ⁷ But we were gentle in the midst of you, like as a nurse cherisheth her own children; ⁸ so, being affectionately desirous of you, had we good will to impart unto you, not the Gospel of God only, but also our own souls, because ye became very dear unto us. ⁹ For ye remember, brethren, our toil and travail: working night and day, that we might not be burdensome unto any of you, preached we unto you the Gospel of God. ¹⁰ Ye are witnesses, and so is God, how holily and justly and unblameably we behaved ourselves to you that believe; ¹¹ even as ye know how in regard of EVERY ONE of you we did so,

Bish.; 'whereas we might have been a burden,' *Rhem.* *Christ's apostles*] So *Wicl.*: 'the apostles of Christ,' *Auth.* and the remaining Vv.

7. *In the midst of*] So *Cov.* (*Test.*), *Rhem.*, and similarly *Wicl.*: 'among,' *Auth.* and the remaining Vv. *Like as*] So *Cov.*: 'even as,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (*Test.*), 'as if.' *Her own*] 'Her,' *Auth.* and the remaining Vv.; but see notes.

8. *Had we good will*] So somewhat similarly *Tynd.*, *Cran.*, *Gen.*, *Bish.*, 'our good will was,' *Cov.*, 'wolde with good wylle:' 'we were willing,' *Auth.*; 'wolden haue bitake to you,' *Wicl.*; 'wolde deluyer,' *Cov.* (*Test.*); 'would gladly deliuere,' *Rhem.* *Impart*] Similarly with a *pres.* infin., *Cov.* (*Test.*), *Rhem.*: 'have imparted,' *Auth.*; 'haue bitake,' *Wicl.*; 'have dealte,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* *Became*] Similarly *Wicl.*, 'ben made;' *Coverd.* (*Test.*), 'were become;' *Rhem.*, 'are become:' 'were,' *Auth.* and the remaining Vv. *Very dear*] Similarly *Wicl.*, *Rhem.*, 'moost dere;' *Cov.* (*Test.*), 'moost beloued:' 'dear,' *Auth.* and remaining Vv.

9. *Toil*] 'Labour,' *Auth.* and the other Vv. except *Wicl.*, 'trauel.' *Working*] So *Coverd.* (*Test.*), *Rhem.*:

'for 'labouring,' *Auth.*; 'for.....we woorhid,' *Wicl.*; 'for we laboured,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'for.....wroughte we,' *Cov.* *That we might not, &c.*] Somewhat similarly *Wicl.*, 'that we schulden not greue:' 'because we would not be chargeable,' *Auth.*, *Tynd.* ('greveous'), *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'lest we shulde be chargeable,' *Cov.* (*Test.*); 'lest we should charge,' *Rhem.*

Preached we] 'We preached,' *Auth.*, *Cov.* (*Test.*), *Rhem.*: the other Vv. connect the clause with 'and.' The inversion seems to give a slight force, and to keep in more immediate connexion the participle and its finite verb.

10. *So is God*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*: 'God also,' *Auth.*, *Bish.*; 'God and ye,' *Wicl.*; 'and God,' *Cov.* (*Test.*), *Rhem.* *To you*] So *Wicl.*, *Rhem.*: 'among you,' *Auth.* and the remaining Vv. except *Cov.* (*Test.*), 'by you.'

11. *Even as*] 'As,' *Auth.* and all the other Vv. *How in regard of, &c.*] 'How we exhorted and comforted and charged every one of you,' *Auth.*, and, with a similar use of the finite verb, *Wicl.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.* Of the remaining Vv., *Cov.* (*Test.*) and *Rhem.* convert the *last* participle only into a finite verb, while

as a father toward his own children, exhorting you and encouraging *you*, and charging *you*, ¹² that ye should walk worthy of God, who is calling you into His own kingdom and glory.

¹³ For this cause we also thank God without ceasing, that when ye received from us the word of preaching *that is* of God, ye received not the word of men, but, as it is in truth, the word of God, which worketh also in you that believe. ¹⁴ For ye, brethren, became followers of the churches of God which are in Judæa in Christ Jesus, in that ye also suffered like things of your own countrymen, even as they

Cran. alone preserves in all three the participial translation, and in a manner appy. similar to that in the text, ‘how that we bare soch affeccyon unto every one of you, as a father doth unto chyldren, exhortyng, confartyng, and beseechyng you that, &c.’ This also seems the more correct position of the clause *ὡς πατὴρ κ. τ. λ.*, except that it somewhat interferes with the easy run of the sentence.

Encouraging] ‘Comforting,’ *Auth.* and all the other Vv., though not all with the participle. *His own*] As above, ver. 7: ‘his,’ *Auth.* and the other Vv. except *Cran.*, which omits the pronoun.

^{12.} *Should*] So *Wicl.*: ‘would,’ *Auth.* and all the remaining Vv.

Is calling] ‘Hath called,’ *Auth.* and all the other Vv. except *Wicl.*, ‘that elepid.’

Into] So *Wicl.*, *Rhem.*: ‘unto,’ *Auth.* and the remaining Vv. *His own*] ‘His,’ *Auth.* and all the other Vv.

^{13.} *We also, &c.*] Similarly *Cov.* (*Test.*), *Rhem.* (omits ‘do’), ‘do we also give thankes?’ ‘also thank we God,’ *Auth.*, *Gen.*, *Bish.*; *Wicl.*, *Tynd.*, *Cov.* omit ‘also;’ ‘thank we God also,’ *Cran.* *That when*] So *Bish.*: ‘because when,’ *Auth.*, *Cov.* (*Test.*); ‘for whanne,’ *Wicl.*; ‘because that when,’ *Tynd.*, *Cov.*, *Cran.*,

Gen., *Rhem.* *The word of, &c.*] Very similarly *Coverd.* (both), *Bish.*, ‘the worde of the preachinge of God.’ ‘the word of God which ye heard of us,’ *Auth.*; ‘the word of the herynge of God,’ *Wicl.*, *Rhem.*; ‘the word wherewith God was preached,’ *Tynd.*, *Gen.*; ‘the word (wherewith ye learned to know God),’ *Cran.*

Received not] ‘Received it not as,’ *Auth.* and all the other Vv. except *Wicl.*, ‘ye token it not, as.’

Worketh] So all the other Vv.: ‘effectually worketh,’ *Auth.* The force of *ἐνεργεῖσθαι*, ‘ex se vim suam exercere,’ is not easy to be expressed in English: ‘to work,’ seems hardly sufficient on the one hand; ‘to work effectually,’ somewhat too strong on the other. The most exact translation is perhaps ‘to evince (its) working,’ but is not in harmony with the tone of our Authorised Version.

^{14.} *Are in Judæa*] So *Wicl.*, *Cov.* (*Test.*), and sim. *Rhem.*: ‘in Judæa are,’ *Auth.* and the remaining Vv.

In that] Similarly *Gen.*, *Bish.*, ‘because:’ ‘for,’ *Auth.* and the remaining Vv. except *Cov.*, ‘so that.’

Suffered] ‘Have suffered,’ *Auth.* and all the other Vv. *They*] So

Wicl., *Coverd.* (*Test.*), *Rhem.*; ‘they have,’ *Auth.*, *Bish.*; ‘we ourselves have suffered,’ *Tynd.*, *Cran.*; ‘as they

of the Jews; ¹⁵ who killed both the LORD Jesus and the prophets, and drove us out, and please not God, and are contrary to all men, ¹⁶ hindering us from speaking to the Gentiles that they might be saved,—in order to fill up their sins alway. But the wrath is come upon them to the *very* end.

¹⁷ But we, brethren, having been torn from you for a short time, in presence, not in heart, the more abundantly

have suffered,’ *Cov.*, *Gen.*

15. *Killed both*] So, in respect of order, *Wicl.*, *Coverd.* (*Test.*): ‘both killed,’ *Auth.*, *Gen.*, *Rhem.*; ‘as they killed the Lord,’ *Tynd.*, *Cran.*, *Bish.*, and sim. *Cov.* *The prophets*] ‘*Theirown*,’ *Auth.* *Drove us out*] ‘*Have persecuted us*,’ *Auth.* and the other Vv. except *Wicl.*, ‘*persuaded us*;’ *Cov.* (*Test.*), ‘*haue persuaded us*.’ *Please*] So *Cov.*, *Rhem.*, and similarly *Coverd.* (*Test.*), ‘*do not please*;’ ‘*they please*,’ *Auth.*, *Wicl.*, and sim. *Tynd.* and remaining Vv., ‘*God they please not*.’

16. *Hindering us from speaking*] Somewhat similarly *Cran.*, *Bish.*, ‘*and hinder us*;’ ‘*forbidding us to speak*,’ *Auth.*, *Wicl.*, *Cov.* (both); ‘*and forbid*,’ *Tynd.*, *Gen.*; ‘*prohibiting us to speak*,’ *Rhem.* *In order to all*] ‘*To fill*,’ *Auth.* *But*] ‘*For*,’ *Auth.* and all the other Vv.

Is come] So *Auth.* and all the other Vv. except *Wicl.*, ‘*cam*.’ This certainly seems one of those cases in which our English aorist does not convey the full force of the Greek, but remains the event too unequivocally to the past. While the Greek *ἔφθασε* states the fact, but is simply *silent* as to ‘*quam late pateat id quod actum est*’ (see notes), the English ‘*came*’ seems to *express* it, and to imply too distinctly that the event plainly belongs with all its issues to the past. *Very end*] Sim. *Wicl.*, ‘*in to the ende*;’ *Cov.* (*Test.*), ‘*untyll ye ende*;’ *Rhem.*, ‘*to the end*;’ ‘*to the uttermost*,’ *Auth.*,

and similarly *Tynd.*, *Cran.*, *Gen.*, ‘*even to the utmost*;’ *Cov.*, ‘*already unto ye utmost*;’ *Bish.*, ‘*to the utmost*.’ The translation adopted in the text perhaps more precisely conveys the *φθένει εἰς τέλος* than the more qualitative and appy. adverbial ‘*to the uttermost*,’ see notes.

17. *Having been torn*] ‘*Being taken from you*,’ *Auth.*; ‘*disolat fro you*,’ *Wicl.*; ‘*as we are kept from you*,’ *Tynd.*, *Cov.* (‘*haue bene*’), *Cran.*, *Gen.*, *Bish.* (‘*were*’); ‘*deprived of you*,’ *Rhem.* It is almost impossible to represent in English without a paraphrase the highly expressive *ἀπορθάνεταις*, which serves so forcibly to convey not only the separation and severance of the Apostle from his converts, but also his desolate and bereaved state while so separated. The present translation adopted by Murdoch (*Transl. of Syr. N. T.*), Peile, and others, seems to come as near perhaps to this meaning as any single word that has yet been suggested.

The more abundantly end.] ‘*Endeavoured the more abundantly*,’ *Auth.*; ‘*hiyed more plenteousli*,’ *Wicl.*; ‘*enforced the more*,’ *Tynd.*, *Cran.*, *Gen.*, *Bish.*; ‘*haisted the more*,’ *Cov.*; ‘*haysted more spedely*,’ *Cov.* (*Test.*); ‘*hastened the more abundantly*,’ *Rhem.* Though all the Vv. thus put the adverb after, and not before the verb, the latter order is perhaps still to be preferred, as throwing the emphasis more distinctly on the ‘*more abundantly*.’ It may be observed that

endeavoured to see your face with great desire. ¹⁸ On which account we would fain have come unto you, even I Paul, both once and again,—and Satan hindered us. ¹⁹ For what is our hope, or joy, or crown of boasting? Or are not ye too it in the presence of our Lord Jesus at His coming? ²⁰ Verily ye are our glory and joy.

CHAPTER III.

WHEREFORE when we could no longer forbear, we thought it good to be left behind at Athens—alone; ¹ and sent Timo-

much caution must be used in adjusting the order of the words in English with regard to emphasis; for while in Greek the emphatic word seems always to have the precedence, the attentive reader will often observe that the contrary is the case in English. In the position of the verb and adverb, however, the two languages seem mainly coincident. The discrepancy between the *English* and the *Greek* position of emphasis has been far too much neglected by modern revisers, who too often seem to think that in all cases the most complete faithfulness is attained by rigidly following the order of the original; see, for example, the canons laid down by Wade, *Notes on the Rev. Transl. of St John*, p. iv.

18. *On which account*] “Wherefore,” *Auth.* *Would fain*] “Would,” *Auth.* and all the other *Vv.* Few words cause more difficulty to the translator of the N. T. than the verb $\theta\ell\omega$: ‘wish’ is commonly much too weak, ‘desire’ not always exact, and ‘will’ and ‘would’ often liable to be mistaken for mere auxiliaries. In many cases our *Auth.* Revisers appear to have availed themselves of the past tense ‘would’ as a very suitable and idiomatic translation of the present $\theta\ell\omega$; comp. Rom. vii. 15 sq. Here, however, it would be open to the mis-

conception above alluded to.

Both once] ‘Once,’ *Auth.* and all the other *Vv.* *And*] ‘But,’ *Auth.* and all the other *Vv.*

19. *Boasting*] ‘Rejoicing,’ *Auth.* and the other *Vv.* except *Wicl.*, *Cov.* (*Test.*), *Rhem.*, ‘glory.’ *Or are*] ‘Are,’ *Auth.* and the other *Vv.* except *Wicl.*, ‘whether ye ben not.’ It is frequently difficult to decide whether, in interrogations introduced by $\eta\ ob\chi\iota$, the η is to be regarded as only giving a greater vividness and abruptness to the question, almost ‘What! are not, &c.,’ or as really retaining its proper disjunctive force. In the present case, and in more perhaps than are usually so regarded, the latter seems the more correct view.

Ye too it] So, as regards the introduction of ‘it,’ *Tynd.*, *Cov.* (*both*), *Cran.*, *Gen.*, *Bish.*; all, however, except *Bish.* (‘euen you’), neglect the *kal*: ‘even ye,’ *Auth.*; ‘ye,’ *Wicl.*; ‘you,’ *Rhem.*

Jesus] ‘Jesus Christ,’ *Auth.*

20. *Verily*] Similarly *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, ‘yes ye are.’ ‘for,’ *Auth.* and remaining *Vv.*

CHAPTER III. 1. *Left behind*] ‘Left,’ *Auth.*; ‘dwelle,’ *Wicl.*; ‘remayne,’ *Tynd.*, *Cov.* (*both*), *Cran.*, *Gen.*, *Bish.*, *Rhem.*

2. *Timothy*] ‘Timotheus,’ *Auth.*:

thy, our brother and fellow-worker with God in the Gospel of Christ, to establish you, and to exhort in behalf of your faith ; that no man be disquieted in these afflictions : for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we are to be afflicted ; as also it came to pass, and ye know. For this cause, when I too could no longer forbear, I sent in order to know your faith, lest haply the tempter have tempted you, and our labour should prove in vain.

But now when Timothy came to us from you, and brought us the good tidings of your faith and your love, and that ye have good remembrance of us always, longing to see

see ch. i. 1. *And fellow-worker with God*] 'And *minister of God, and our fellow-labourer,' *Auth.* *Exhort*] 'Comfort *you,' *Auth.* and the other Vv. except *Wicl.*, 'be taught,' *Coverd.* (Test.), *Rhem.*, 'exhort.' *In behalf of*] 'Concerning,' *Auth.* *3. Be disquieted*] 'Should be moved,' *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), *Rhem.*, 'be moved.' *In*] So *Wicl.*, *Tynd.*, *Coverd.* (both), *Cran.*, *Rhem.* : 'by,' *Auth.* ; 'with,' *Gen.*, *Bish.*

4. Are to be afflicted] 'Should suffer tribulation,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Bish.*, *Rhem.*, which adopt the plural 'tribulations.' *As also*] So *Rhem.* : 'even as,' *Auth.* and the remaining Vv. *

5. I too] Sim. *Cov.* (Test.), *Rhem.*, 'I also : 'I,' *Auth.* and remaining Vv. except *Wicl.*, 'I *Poul.*' *In order to know*] 'To know,' *Auth.*, *Wicl.*, *Coverd.* (Test.), *Rhem.* ; 'that I myght have knowledge,' *Tynd.* and the remaining Vv. *Haply*] So *Tynd.*, *Cov.* (both), and sim. *Wicliif.*, 'peradventure ;' *Rhem.*, 'perhaps : 'by some means,' *Auth.*, *Cran.* ; 'in any sort,' *Gen.*, *Bish.* *Have tempted*] So *Auth.*, *Cov.* (Test.), *Rhem.* ('hath') : 'had,' *Tynd.* and the remaining Vv. Neither translation is

quite exact or strictly idiomatic ; the English perfect, however, seems here to approach more nearly to the present use of the Greek aorist than the pluperfect, and perhaps, owing to the peculiar form of the expression in the original, may be considered as admissible in point of English.

Should prove] 'Be,' *Auth.* ; 'be made,' *Wicl.*, *Rhem.* ; 'had bene bestowed,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* ; 'become,' *Cov.* (Test.) ; 'had been,' *Bish.* It seems here perhaps unnecessary to adopt the more strict translation of *κένως*, as the phrase is semi-proverbial, and does appear to place in prominence that idea of 'molestation,' which in other passages is often distinctly traceable in *κένως*, and is necessary to be preserved ; see notes on ch. i. 3.

6. Timothy] 'Timotheus,' *Auth.* : see ch. i. 1. *To us from you*] So *Wicl.*, *Cov.* (Test.), *Rhem.* : 'from you unto us,' *Auth.* and the remaining Vv.,—a departure from the order of the Greek for which there does not here seem any satisfactory reason. *Your love*] So *Cov.*, *Cran.*, and sim. *Tynd.*, *Gen.*, *Bish.*, 'love' : 'charity,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.* On this correction see notes on *1 Tim.* i. 5 (Transl.). *Longing*] 'Desiring

us, as we also *to see* you,—⁷ for this cause, were we comforted, brethren, over you in all our distress and affliction by your faith: ⁸ since now we live, if ye stand fast in the Lord. ⁹ For what thanks can we render to God for you, for all the joy which we joy for your sakes in the presence of our God; ¹⁰ night and day praying very exceedingly that we may see your face and supply the lacking measures of your faith?

¹¹ Now may God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. ¹² But you may the Lord make to increase and abound in your love one toward another and toward all *men*, even as we also *do* toward

greatly,' *Auth.*; 'desiryng,' *Wicl.* and the other Vv.: the *επει*- is not intensive; see notes.

7. *For this cause*] 'Therefore,' *Auth.* and the remaining Vv. *Were we*] 'We were,' *Auth.*, and similarly the remaining Vv. The transposition seems to keep the sentence a little closer together, and is frequently adopted in *Auth.* *Brothren*] So, in this place, *Rhem.*: *Auth.* and remaining Vv. append it to 'therefore.' In this case it seems more exact to retain the order of the Greek. *Distress and affliction*] '*Affliction and distress,' *Auth.*

8. *Since*] 'For,' *Auth.* and the other Vv. except *Rhem.*, 'because.' Here the particle *διτι* seems scarcely to have so full a force as 'because,' and yet to be somewhat stronger than 'for,'—which, as a general rule, it seems desirable to reserve as the translation of *γαρ*.

9. *Render to God*] So *Cov.* (*Test.*), *Rhem.*, and similarly *Wicl.*, 'gilde to God.' 'render to God again,' *Auth.*; 'recompence to God,' *Tynd.* and the remaining Vv. *Which*] Similarly *Tynd.*, *Cran.*, *Gen.*, 'that'; 'wherewith,' *Auth.*, *Coverd.* (*Test.*), *Bish.*, *Rhem.*; 'in which,' *Wicl.*

In the presence of] 'Before,' *Auth.*; see notes on ch. i. 3.

10. *Very exceedingly*] 'Exceedingly,' *Auth.* and the other Vv. except *Wicl.*, 'more plenteousli,' *Rhem.*, 'more abundantly.' *May*] So *Coverd.* (*Test.*), *Rhem.*: 'might,' *Auth.* and the remaining Vv. *Supply, &c.*] 'Might perfect that which is lacking in,' *Auth.*, and similarly *Tynd.* ('fulfil'), *Gen.* (ib.), *Bish.* ('accomplish'); 'fulfille the thingis that falien,' *Wicl.*; 'fulfull the thynges that are,' *Cov.* (*Test.*), *Cran.* ('which'); 'accomplish those things that want of,' *Rhem.*

11. *May God*] *Auth.* and the other Vv. omit 'may,' which however seems to add perspicuity to the sentence.

12. *But you may the Lord*] 'And the Lord make you, &c.,' *Auth.*, and similarly the other Vv. except *Cov.*, which adopts 'but,' and *Cran.*, which omits *δε*, and incorrectly adopts a future in translation, 'the Lord also shall, &c.' Though there is perhaps some little awkwardness in the prominence given to the pronoun, it seems required to convey to the English reader the antithesis of the original; see notes.

Your love] So *Wicl.*, *Cov.* (*Test.*), *Rhem.*: 'love,' *Auth.* and the remaining Vv. *We*

you; ¹³ to the end He may stablish your hearts unblameable in holiness in the presence of God and our Father, at the coming of our Lord Jesus with all His saints.

CHAPTER IV.

FURTHERMORE then, brethren, we beseech you and exhort you in the Lord Jesus, that as ye received of us how ye ought to walk and to please God, as indeed ye ARE walking, so ye would abound still more. ¹ For ye know what commandments we gave you by the Lord Jesus. ² For this is the will of God, even your sanctification, to wit, that ye abstain from Fornication,—³ that every one of you know how to get himself his own vessel in sanctification and honour, ⁴ not in the lustfulness of desire, even as the Gentiles also which

also] So *Rhem.*, and similarly *Wicl.*, ‘also we;’ *Cov.* (Test.), ‘we do also;’ ‘we,’ *Auth.* and the remaining Vv.

^{13.} *In the presence of]* ‘Before,’ *Auth.*; see notes on ch. i. 3. *God and our Father]* So *Wicl.*, *Cov.* (Test.), *Rhem.*: ‘God, even our Father,’ *Auth.*; ‘God oure Father,’ *Tynd.* and the remaining Vv. On the best mode of translating this august formula, see notes on *Gal.* i. 4 (*Transl.*). *Jesus]* ‘Jesus’ Christ,’ *Auth.*

CHAPTER IV. 1. *Furthermore]* So *Auth.* and the remaining Vv. except *Wicl.*, ‘fro hennesforward;’ *Rhem.*, ‘for the rest.’ This translation of *λοιπῶς* is perhaps not exactly literal, but seems sufficiently approximate: ‘finally’ would here be hardly appropriate, and ‘for the rest’ (*Rhem.*), though literal, both harsh and awkward. *Brethren, we]* So *Cov.* (Test.), *Rhem.*, and similarly *Wicl.*: *Auth.* and remaining Vv. insert it after ‘you,—but not in accordance with the Greek order. *In the Lord]* So *Wicl.*, *Tynd.*, *Cov.* (Test.),

Gen., *Bish.*, *Rhem.*: ‘by the Lord,’ *Auth.*, *Cov.*, *Cran.* *Received]* ‘Have received,’ *Auth.* and all the other Vv. *As indeed ye are*

walking] *Auth.** omits. *Still more]* ‘More and more,’ *Auth.* and the other Vv. except *Wicl.*, ‘the more;’ *Cov.* (Test.), ‘be more plentyfull;’ *Rhem.*, ‘abounde more.’

^{3.} *To wit, that ye abstain]* *Sim.* *Wicl.*, *Cov.*, *Rhem.*, ‘that ye (*Rhem.*, ‘you’) abetayne;’ ‘that ye should abstain,’ *Auth.*, *Cran.*; ‘and that ye shuld abstayne,’ *Tynd.*, *Gen.*, *Bish.*; ‘that ye abstayne yourselves,’ *Cov.* (Test.).

^{4.} *Know]* So *Cov.*, and sim. *Wicl.*, ‘kunne;’ ‘should know,’ *Auth.* and the remaining Vv. except *Rhem.*, ‘may know.’ *Get himself his own]* ‘Possess his,’ *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*; ‘wilde’ [wield], *Wicl.*; ‘kepe his,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*

^{5.} *Lustfulness of desire]* ‘Lust of concupiscence,’ *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, ‘passioun of lust.’ *Gentiles also]* Similarly *Cov.* (Test.), ‘the hethen also;’

know not God; ⁶ that no *man* go beyond and overreach HIS BROTHER in the matter: because that the Lord is the avenger of all these things, as also we before told you and did solemnly testify. ⁷ For God called us not for uncleanness, but in sanctification. ⁸ Wherefore then, he that rejecteth, rejecteth not man, but God, who also gave HIS HOLY SPIRIT unto you.

⁹ Now as touching brotherly love ye need not that I write unto you; for ye yourselves are TAUGHT of God to love one another: ¹⁰ for indeed ye do it toward all the brethren that are in the whole of Macedonia. But we

'Gentiles,' *Auth.*, and similarly, as respects the omission of 'also,' the remaining Vv.

6. *Overreach*] 'Defraud,' *Auth.*; 'ouer go,' *Wicl.*, *Rhem.*; 'goe to farre,' *Tynd.*, *Cov.*; 'passe,' *Cov.* (Test.); 'oppress,' *Cran.*, *Gen.*, *Bish.*

The matter] 'Any matter,' *Auth.*, *Gen.*, *Bish.*; 'chaffaringe,' *Wicl.*; 'bargayning,' *Tynd.*, *Cov.* (both), *Cran.*; 'in businesse,' *Rhem.*

All these things] So *Wicl.*, *Coverd.* (Test.), *Rhem.*: 'all such,' *Auth.*; 'all suchc thynges,' *Tynd.* and the remaining Vv. *As also, &c.*]

'As we also have forewarned you and testified,' *Auth.*; 'as we bifor seiden to you and han witnessid,' *Wicl.*; 'as we told you before tyme and testified,' *Tynd.*; 'as we haue sayde and testified unto you aforetyme,' *Cov.*; 'as we haue sayde unto you before and haue wytnessed,' *Cov.* (Test.); 'as we tolde you before and testifyed,' *Cran.*, *Gen.* ('before tyme'); 'as we have told you before time and have testified,' *Bish.*; 'as we haue foretold you and haue testified,' *Rhem.* The slight change to 'did testify' is for the sake of preserving a sort of rhythm; comp. notes on *Phil.* ii. 16 (Transl.).

7. *Called us not*] Similarly *Wicl.*, 'clepid not us.' 'hath not called us,' *Auth.* and the remaining Vv.

For] 'Unto,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'in to ;' *Cov.*, 'to.' *In sanctification*]

'Unto holiness,' *Auth.* and the other Vv. except *Wicl.*, 'in to holiness ;' *Coverd.* (Test.), 'unto halowyng ;' *Rhem.*, 'into sanctification.'

8. *Wherefore then, &c.*] 'He therefore that despiseth despiseth,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'therefore he that despisith thes thingis ;' *Cov.* (Test.), 'wherfore he that despyseth these thynges despyseth,' and *Gen.*, *Rhem.*, which also insert 'these things' after the first 'despiseth.'

Also gave]

So *Wicl.*: 'hath also given,' *Auth.*; 'hath sent,' *Tynd.*, *Cran.*, *Gen.*; 'hath geuen,' *Cov.*; 'also hath geuen,' *Coverd.* (Test.), *Rhem.*; 'hath euen given you,' *Bish.* *His Holy Spirit unto you*]

'Unto *us His Holy Spirit,' *Auth.*; 'His Holi Spirit in us,' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'His Holy Sprete among you,' *Tynd.*, *Cran.*; 'His Holy Spirit in to you,' *Cov.*; 'you His Holy Sprite,' *Gen.*; 'you His Holy Spirit,' *Bish.*

9. *Now*] 'But,' *Auth.* and all the other Vv.

10. *For indeed*] 'And indeed,' *Auth.*; 'for,' *Wicl.*, *Cov.* (Test.); 'ye and that thinge verely,' *Tynd.*, *Cov.* (omits 'verely'), *Cran.*, *Gen.*, *Bish.*;

beseech you, brethren, to abound still more, " and to study to be quiet, and to do your own business, and to work with your own hands, according as we commanded you ; " in order that ye may walk becomingly toward them that are without, and may have lack of nothing.

¹³ Now we would not have you to be ignorant, brethren, concerning them that are sleeping, that ye sorrow not, even as the rest which have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so those laid to sleep through Jesus will God bring with Him. ¹⁵ For this we say unto you in the word of the Lord, that we which are living and are

'yea and you doe it,' *Rhem.*

That] 'Which,' *Auth.* and the other Vv. except *Wicl.*, *Corerd.* (Test.), *Rhem.*, which omit the relative.

The whole of] 'All,' *Auth.* and the other Vv. except *Cor.* (Test.), 'whole Maced.'

To abound still more] 'That ye increase more and more,' *Auth.*, *Tynd.*, *Cov.* ('yet more and more'), *Cran.*, *Bish.*; 'that ye abounde more,' *Wiclif*, *Rhem.*; 'that ye be more abundaunte,' *Cov.* (Test.); 'that ye excel more and more,' *Gen.*.

^{11.} *To study*] 'That ye study,' *Auth.* and the other Vv. except *Wicl.*, 'and taken kepe;' 'that ye endeouore,' *Corerd.* (Test.); 'that you employ your indeouour,' *Rhem.*

According as] 'As,' *Auth.* and all the other Vv.

^{12.} *In order that*] 'That,' *Auth.* and the other Vv. except *Wiclif*, *Rhem.*, 'and that.'

Becomingly] 'Honestly,' *Auth.* and all the other Vv. The translation 'seemly' deserves consideration, but is appy. open to the objection that, in point of strict etymology, such a form of the *adverb* is somewhat doubtful; see Trench, *on Auth. Vers. ch. II. p. 31.*

^{13.} *Now we*] 'But I,' *Auth.*; 'for —we,' *Wicl.*; 'but we,' *Cov.* (Test.); 'and we,' *Rhem.*; *Tynd.*, *Corerd.*

('we'), *Cran.*, *Gen.*, *Bish.* omit *ðe* in translation.

That are sleeping] Very similarly *Cor.* (Test.), 'that be alepynge:' 'which are asleep,' *Auth.*, *Bish.*; 'men that dreume,' *Wiclif*; 'which are fallen asleep,' *Tynd.*, *Cor.*, *Cran.*, *Gen.*, 'that sleepe,' *Rhem.*

The rest] 'Others,' *Auth.*, *Rhem.*; 'other,' *Wiclif*, *Tynd.*, *Corerd.*, *Cran.*, *Gen.*, *Bish.*; 'ye other,' *Cov.* (Test.).

^{14.} *Those laid to sleep through Jesus*] 'Them also which sleep in Jesus,' *Auth.*, *Gen.*, *Bish.* (omits 'also'); 'them that been deed bi Jesus,' *Wicl.*; 'them also which alepe by Jesus,' *Tynd.*, *Cov.*, *Cran.*; 'them that haue slept,' *Cov.* (Test.), *Rhem.*

^{15.} *In the word*] So *Wicl.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.* ('words'), *Rhem.*: 'by the word,' *Auth.*, *Bish.*; 'on the worde,' *Cor.* (Test.)—a translation that deserves consideration.

Living and are remaining behind] 'Which are alive and remain,' *Auth.*; 'that lyuen that ben lefte,' *Wicl.*; 'which live and are remayninge,' *Tynd.*, *Cor.*, *Gen.*, *Bish.*; 'that lyue whych remayne,' *Cov.* (Test.); 'whych shall lyue, and shall remayne,' *Cran.*; 'which liue, which are remaining,' *Rhem.* It is not easy to give these words a perfectly accurate and per-

remaining behind unto the coming of the Lord shall in no wise prevent them which are asleep: ¹⁶ because the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; ¹⁷ THEN we which are living *and* are remaining behind shall be caught up at the same time with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. ¹⁸ So then comfort one another with these words.

CHAPTER V.

BUT concerning the times and the seasons, brethren, ye have

fectly idiomatic translation: 'we the living, the remaining, &c.,' would be accurate, but bald; 'we the living who are, &c.,' somewhat harsh and appositional. We therefore may perhaps not unwisely retain the 'and,' and also (with *Auth.*) omit the second *of* in translation, as tending to overload the sentence. *Shall in no wise*] 'Shall not,' *Auth.* and all the other Vv. Great caution is required in the translation of *οὐ μὴ* in the N. T., as in some cases it appears very doubtful whether any emphatic negation is really contemplated by the writer, and whether the formula was not due to that general tendency to strengthened negation which is often observable in later Greek. Perhaps the simplest and best rule is to be guided by the context,—which here seems to require the stronger form of translation. If it be thought necessary to alter the now obsolete 'prevent,' we may perhaps have recourse to the more modern 'precede.' archaisms, however, as such, are not altered in this revision.

16. Because] 'For,' *Auth.* and all the other Vv. In the following words it is perhaps doubtful whether, as in *Rhem.*, the Greek order might

not be advantageously retained. It tends, however, to throw appy. a greater stress on *καταβήσεται δὲ οὐπάνω* than is conveyed by the original.

17. Are living, &c.] 'Are alive *and* remain,' *Auth.*; 'that lyuen and ben lefte,' *Wicl.*; 'which live and remain,' *Tynd.*, *Cov.*, *Gen.*, *Bish.*; 'that lyue whyche are left ouer,' *Cov.* (Test.); 'which shall lyue (euen we which shall remayne),' *Cran.*; 'we that liue, that are left,' *Rhem.* The slight addition 'behind' seems suggested by the compound *περιπλέκεσθαι*, the prep. perhaps marking the idea of overplus, and thence, in the present context, of a continuance on earth and survival; comp. *Herod.* I. 82.

At the same time] 'Together,' *Auth.*, *Wicl.*, *Cov.* (Test.); 'with them also,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; 'withal,' *Rhem.* On the translation of *δύα*, see notes. *In clouds*] So *Wicl.*: 'in the clouds,' *Auth.* and the remaining Vv. except *Cov.* (Test.), 'into the ayre.'

18. So then] 'Wherefore,' *Auth.* and the other Vv. except *Wiclif*, *Rhem.*, 'therfor.'

CHAPTER V. 1. *Concerning*] 'Of,' *Auth.* and all the other Vv.

no need to be written unto. ² For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. ³ For when they shall say, Peace and safety; then doth destruction come suddenly upon them, as travail upon a woman with child; and they shall in no wise escape. ⁴ But ye, brethren, are not in darkness, that the day should overtake you as a thief. ⁵ For ye all are sons of light, and sons of the day: we are not of the night, nor of darkness. ⁶ Accordingly then, let us not sleep, even as *do* the rest; but let us watch and be sober. ⁷ For they that sleep sleep in the night; and they that are drunken are drunken in the night. ⁸ But let us, as we are of the day, be sober, having put on the breastplate of faith and love, and as an helmet, the hope

To be written unto] ‘That I write unto you,’ *Auth.* and the other Vv. (*Wicl.*, ‘to’) except *Coverd.*, ‘it is no nede to wryte unto you;’ *Cov.* (*Test.*), ‘that we do wryt unto you;’ *Rhem.*, ‘that we write to you.’

3. *Doth destruction come suddenly]* ‘Sudden destruction cometh,’ *Auth.*; ‘sudeyn deeth schal come,’ *Wicl.*; ‘commeth on the soden destr.,’ *Tynd.*; ‘shall soden destr. come,’ *Coverd.*, *Cran.*, *Rhem.*; ‘shall a soden destr. come,’ *Cov.* (*Test.*); ‘commeth on them soden destr.,’ *Gen.*; ‘shall come upon them sudden destr.,’ *Bish.*
In no wise] ‘Not,’ *Auth.* and all the other Vv.; see notes on ch. iv. 15 (*Transl.*).

4. *The]* ‘That,’ *Auth.* and the other Vv. except *Wicl.*, ‘the ilke;’ *Rhem.*, ‘the same.’ It may be doubted whether the text is here so explicit as *Auth.*; the translation, however, of the article by a pronoun is so very hazardous, and so erroneous in principle, that the cases are but very few in which idiom or perspicuity can be admitted so far to prevail over the literal rendering.

5. *For ye all are]* ‘Ye are all,’ *Auth.* Independent of the insertion

of $\gamma\delta\rho$, which is required by *uncial authority*, it seems also better to give ‘all’ a prominence corresponding to that of the *πάντες* in the Greek.

Sons (bis)] Sim. *Wicl.*, ‘the sones—sones;’ ‘the children,’ *Auth.* and the remaining Vv. except *Cov.*, which omits the article in both cases, and *Rhem.*, which omits it in the second.

6. *Accordingly then]* ‘Therefore,’ *Auth.* and all the other Vv.

Even as] ‘As,’ *Auth.* and the other Vv. except *Rhem.*, ‘as also.’

The rest] ‘Others,’ *Auth.*, *Rhem.*; ‘other,’ *Tynd.* and the remaining Vv. except *Cov.* (*Test.*), ‘the other.’

7. *Are drunken]* ‘Be drunken,’ *Auth.* and the other Vv. except *Rhem.*, ‘be drunke.’

8. *As we are]* ‘Who are,’ *Auth.*; ‘that ben,’ *Wicl.*; ‘which are,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; ‘that are,’ *Cov.* (*Test.*), *Rhem.* *Having put on]* ‘Putting on,’ *Auth.*; ‘clothid in,’ *Wicl.*; ‘armed with,’ *Tynd.*, *Coverd.* (both), *Cran.*, *Gen.*, *Bish.*; ‘hauing on,’ *Rhem.* *As an helmet]* So *Tynd.*, *Gen.*: ‘for an helmet,’ *Auth.*, *Cran.*, *Bish.*; ‘in the helme of,’ *Wicl.*; ‘with ye helmet of,’ *Cov.*; ‘the helmet the hope, &c.,’

of salvation ; ⁹ because God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that, whether we wake or sleep, we should together live with him. ¹¹ Wherefore comfort each other, and edify one the other, even as also ye do.

¹² Now we beseech you, brethren, to regard them which labour among you, and preside over you in the Lord, and admonish you ; ¹³ and to esteem them very highly in love for their work's sake. Be at peace among yourselves. ¹⁴ Moreover we exhort you, brethren, admonish the unruly, comfort the feeble-minded, support the weak, be longsuffering toward all *men*. ¹⁵ See that none render evil for evil unto any *man*; but alway follow after that which is good toward one another and toward all *men*. ¹⁶ Rejoice alway ; ¹⁷ pray without ceas-

Cov. (Test.); ‘a helmet the hope of,’
Rhem.

9. *Because*] ‘For,’ *Auth.* and all the other Vv. *Did not appoint*] ‘Hath not appointed,’ *Auth.* and the other Vv. except *Wicl.*, ‘puttid not us.’ *Through*] So *Cov.* (Test.): ‘by,’ *Auth.*, *Wicl.*, *Rhem.*; ‘by the meanes of,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

10. *Together live*] ‘Live together,’ *Auth.* and all the other Vv.; see notes.

11. *Each other*] ‘Yourselves together,’ *Auth.*, *Tynd.*, *Cov.*, *Cran.*; ‘ye to gidre,’ *Wicl.*; ‘one another,’ *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.* *The other*] ‘Another,’ *Auth.* and the other Vv. except *Wicl.*, ‘ech other.’

12. *Now*] So *Bish.*: ‘and,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; *Tynd.*, *Cov.*, *Cran.*, *Gen.* omit. *Regard*] ‘Know,’ *Auth.* and all the other Vv. *Preside over*] ‘Are over,’ *Auth.*, *Bish.*; ‘ben souereyns to,’ *Wicl.*; ‘have the oversight,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*; ‘haue oversight,’ *Cov.* (Test.); ‘go-uerne,’ *Rhem.*

13. *Be at peace*] *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* prefix ‘and,’ ‘haue

ye pees,’ *Wicl.*; ‘and haue peace,’ *Cov.* (Test.); ‘haue peace,’ *Rhem.*

14. *Moreover*] ‘Now,’ *Auth.*; ‘and,’ *Wicl.*, *Cov.* (Test.), *Rhem.*: the rest omit. *Admonish the unruly*] *Sim. Bish.*, ‘admonish them that are unruly;’ *Rhem.*, ‘admonish the unquiet:’ ‘warn them that are unruly,’ *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; ‘repreue ye unpesible men,’ *Wicl.*; ‘rebuke the restless,’ *Cov.* (Test.).

Longsuffering] ‘Patient,’ *Auth.* and all the other Vv.

15. *None*] So *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), ‘no man.’ It may be remarked that *Auth.* and the older Vv. appy. always adopt the form ‘none,’ not ‘no one.’

Alway] So *Coverd.* (Test.), and *sim. Rhem.*, ‘alwaias:’ ‘ever,’ *Auth.* and the other Vv. except *Wicl.*, ‘euermore.’ *Follow after*] ‘Follow,’ *Auth.* and the other Vv. except *Wicl.*, ‘sue;’ *Cov.* (Test.), ‘followe—upon;’ *Rhem.*, ‘pursue.’ *Toward one another*] So ch. iii. 12 (*Auth.*): ‘*both among yourselves,’ *Auth.* and the other Vv. except *Wicl.*, ‘eche to other;’ *Coverd.* (Test.), ‘one unto another;’ *Rhem.*, ‘towards eche other.’

ing; ¹⁸ in every thing give thanks: for this is the will of God in Christ Jesus toward you. ¹⁹ Quench not the Spirit; ²⁰ despise not prophesyings: ²¹ but prove all things; hold fast that which is good. ²² Abstain from every form of evil. ²³ But may the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved whole without blame in the coming of our Lord Jesus Christ. ²⁴ Faithful is He that calleth you, who also will do it.

²⁵ Brethren, pray for us. ²⁶ Salute all the brethren with an holy kiss. ²⁷ I adjure you by the Lord that this epistle be read unto all the holy brethren.

²⁸ The grace of our Lord Jesus Christ be with you.

Toward] So *Bish.*, *Rhem.*: ‘to,’ *Auth.* and the remaining Vv. except *Cov.* (*Test.*), ‘unto.’

16. Away] So *Cov.* (both), *Rhem.*: ‘evermore,’ *Auth.*, *Wicl.*; ‘euer,’ *Tynd.* and the remaining Vv.

18. Toward you] So *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*: ‘concerning you,’ *Auth.*, *Bish.*; ‘in alle you,’ *Wicl.*, *Rhem.*

21. But prove] ‘*Prove,’ *Auth.*

22. Every form] Similarly *Gen.*, ‘all kynde,’ ‘all appearance,’ *Auth.*, *Bish.*, *Rhem.*, sim. *Cran.*; ‘al yuel spice,’ *Wicl.*; ‘all suspicious thinges,’ *Tynd.*, *Cov.*; ‘all euel lykenesse,’ *Cov.* (*Test.*).

23. But may the God, &c.] Sim. *Rhem.*, ‘and the God of peace Himself,’ ‘and the very God of peace,’ *Auth.*; ‘and God Himsilf of pees,’ *Wicl.*; ‘the very God of peace,’ *Tynd.*, *Cov.* (both), *Cran.*; ‘that God of

peace,’ *Gen.*; ‘now the very God of peace,’ *Bish.*

May] ‘I pray God,’ *Auth.* and the other Vv. except *Wicl.*, *Cov.* (*Test.*), *Rhem.*, which omit the words.

Your spirit] ‘Your whole spirit,’ *Auth.* and the other Vv. except *Wicl.*, ‘your spirit be kept hool:’ see notes.

Whole without blame] ‘Blameless,’ *Auth.*, *Cov.* (both), *Bish.*; ‘without playnt,’ *Wicl.*; ‘be kept faultlesse,’ *Tynd.*, *Gen.*; ‘so that in nothing ye maye be blamed,’ *Cran.*; ‘without blame may be, &c.,’ *Rhem.*

In] So *Wicl.*, *Cov.* (*Test.*), *Cran.*, *Rhem.*: ‘unto,’ *Auth.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.*

26. Salute] So *Rhem.*: ‘greet,’ *Auth.* and the remaining Vv.

27. Adjure] So *Rhem.*, and sim. *Wicl.*, ‘conjure,’ ‘charge,’ *Auth.* and the remaining Vv.

28. With you] *Auth.* adds ‘*Amen.’

THE
SECOND EPISTLE TO THE THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ. ²Grace be unto you and peace, from God our Father and the Lord Jesus Christ.

³We are bound to give thanks to God always for you, brethren, as it is meet, because that your faith increaseth exceedingly, and the love of every one of you all toward each other ABOUNDETH; ⁴so that we ourselves make our boast in you in the churches of God, for your patience and faith in all your persecutions and the afflictions that ye are enduring;—⁵which is a token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye are also suffering. ⁶If so be that it is righteous with

CHAPTER I. 1. *Timothy*] 'Timotheus,'
Auth. and the other Vv. except *Wicl.*,
'Tymothee;' *Rhem.*, 'Timothee:' see
notes on *Col.* i. 1 (Transl.).

2. *Grace be unto*] So *Cov.* (*Test.*),
Cran.: 'grace unto you,' *Auth.*; 'grace
to you,' *Wicl.*, *Rhem.*; 'grace be with
you,' *Tynd.*, *Coverd.*, *Bish.*; 'grace
be to you,' *Gen.*

3. *Give thanks to*] So *Cov.* (*Test.*),
Rhem., and *Auth.* in *1 Thess.* i. 2:
'thank,' *Auth.* and the remaining Vv.
except *Wicl.*, 'do thankyngis.'

Increases] So *Cov.* (both), *Rhem.*:
'groweth,' *Auth.* and the remaining
Vv. except *Wicl.*, 'wexith.'

Love] So *Tynd.*, *Cov.* (both), *Cran.*,
Gen., *Bish.*: 'charity,' *Auth.*, *Wicl.*,

Rhem.; comp. notes on *1 Tim.* i. 5
(Transl.).

4. *Make our boast in*] Similarly *Cov.*,
'make our boast of,' *Cran.*, 'boast
of:' 'glory in,' *Auth.*, *Wicl.*, *Rhem.*;
'rejoice of,' *Tynd.*, *Cov.* (*Test.*), *Gen.*,
Bish. *The afflictions*] 'Tribula-
tions,' *Auth.* and the other Vv. ex-
cept *Cov.* (both), 'troubles.'

5. *Token*] So *Tynd.*, *Cov.*, *Cran.*,
Gen., *Bish.*: 'manifest token,' *Auth.*;
'ensaumple,' *Wicl.*, *Coverd.* (*Test.*),
Rhem. *Are also suffering*]
'Ye also suffer,' *Auth.* and the other
Vv. except *Wicl.*, *Cov.* (*Test.*), 'ye
suffre,' *Rhem.*, 'also you suffer.' The
change appears to have two advan-
tages, first, that it more distinctly pre-

God to recompense to them that afflict you, affliction; ⁷ and to you who are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with the angels of His power ⁸ in flame of fire, rendering vengeance to them that know not God, and that obey not the Gospel of our Lord Jesus Christ. ⁹ Who shall suffer punishment, *even* eternal destruction apart from the presence of the Lord, and from the glory of His power; ¹⁰ when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testi-

serves the association of *καὶ* and *προσῆκετε*, and secondly, that it conveys more fully the present and continuing nature of the trials of the Thessalonians.

6. *If so be that*] So *Auth.* in Rom. viii. 9, 17, 1 Cor. xv. 15, 2 Cor. v. 3, 1 Pet. ii. 3: ‘seeing,’ *Auth.*; ‘if nevertheless,’ *Wiclif*; ‘it is verely,’ *Tynd.*, *Cran.*; ‘for it is,’ *Cov.*, *Bish.*; ‘for it is verely,’ *Gen.*; ‘if yet,’ *Rhem.*

Afflict you, affliction] ‘Tribulation to them that trouble you,’ *Auth.* and the other Vv. (*Coverd.*, ‘unto’) except *Rhem.*, ‘tribulation to them that vex you.’ The change seems to preserve more clearly the antithesis, and also to bring more into prominence the ‘lex talionis’ that is tacitly referred to.

7. *Afflicted*] ‘Troubled,’ *Auth.* and the other Vv. except *Rhem.*, ‘ vexed.’ *At the revelation of the Lord Jesus*] *Sim.* *Cov.* (*Test.*), ‘unto the revelation, &c.’; *Rhem.*, ‘in the revelation, &c.’; ‘when the Lord Jesus shall be revealed,’ *Auth.*; ‘in the schewyng of, &c.’, *Wiclif*; ‘when the Lord Jesus shall shewe him silfe,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* *The angels of His power*] So *Cov.* (both), *Cran.*, *Rhem.*, and *sim.* *Wiclif*, ‘aungels of His vertu.’ ‘His mighty angels,’ *Auth.*, *Tynd.*, *Gen.*, *Bish.*

8. *In flame of fire*] So *Rhem.*, and

similarly *Wicl.*, *Coverd.* (*Test.*), ‘the flawme of fire.’ ‘in flaming fire,’ *Auth.*, *Tynd.*, *Gen.*, *Bish.*; ‘with flaminge fyre,’ *Cov.*, *Cran.*

Rendering] So *Tynd.*, *Gen.*, *Bish.*: ‘taking,’ *Auth.*; ‘schall geue,’ *Wicl.*; ‘to geue,’ *Cov.*; ‘geuyng,’ *Coverd.* (*Test.*), *Rhem.*; ‘shall rendre,’ *Cran.*

9. *Suffer punishment, even*] ‘Shall be punished with,’ *Auth.* and the other Vv. except *Wiclif*, *Cov.* (*Test.*), *Rhem.*, ‘schulen suffre.’

Eternal] So *Rhem.*: ‘everlasting,’ *Auth.* and the remaining Vv. Though really the change is here unimportant, it is still perhaps best to translate this word uniformly, except where the context seems specially and *exclusively* to imply *simple* duration. In the present case the *ἀλόγος* is equally qualitative and quantitative.

Apart from] ‘From,’ *Auth.* and all the other Vv.

10. *Shall come*] So *Auth.* and all the other Vv. There is some little difficulty in the translation of *δρα* with the aor. subj. Perhaps, as a general rule, it may be said that when the exact rendering ‘shall have’ is inapplicable (see notes on *Tit.* iii. 12, *Transl.*), we may conveniently adopt in translation the *present* (indic. or conj.) when the reference to the actual futurity of the subsequent event is less specially contemplated (comp. *Matth.* xxi. 40, *Mark* iv. 29,

mony to you-ward was believed) in that day. ¹¹Whereunto we also pray always for you, that our God may count you worthy of your calling, and fulfil every good pleasure of goodness and the work of faith, with power; ¹²that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him, ²that ye be not quickly shaken from your *sober* mind, nor be troubled, neither by spirit, nor by word nor by letter as from us, to the effect that the day of Christ is now come. ³Let no man deceive you in any way; because *the day will not come*,

al.), and *future* when, as here, such a reference is more distinct and prominent. *To you-ward*] *Sim. Bish.*, ‘toward you,’ and somewhat *sim. Tynd.*, ‘that we had unto you’; *Cov.*, ‘unto you’; *Cran.*, ‘that we had to you’; ‘among you,’ *Auth.*; ‘is billeued on you,’ *Wicl.*; ‘wytnesse upon you,’ *Coverd.* (*Test.*); ‘was beleued of you,’ *Gen.*; ‘testimony concerning you,’ *Rhem.*

^{11.} *Whereunto we also*] ‘Wherefore also we,’ *Auth.*, and similarly *Tynd.*, *Cov.*, *Cran.*, *Gen.*, which omit ‘also,’ and *Bish.*, which inverts (‘wee also’); ‘in which thing also we,’ *Wicl.*, *Cov.*, *Test.* (‘the whych’); ‘wherein also we,’ *Rhem.* *May*] So *Bish.*: ‘would,’ *Auth.*; ‘wyll,’ *Cov.* (*Test.*), *Cran.*; the remaining Vv. omit the auxiliary.

Your] ‘This,’ *Auth.*, *Cran.*, *Gen.*; ‘His,’ *Wicl.*, *Cov.* (*Test.*), *Bish.*, *Rhem.*; ‘the,’ *Tynd.*, *Cov.* *Every good pleasure of*] ‘All the good pleasure of His,’ *Auth.*, *Bish.*, *Rhem.*; ‘all the wille of His,’ *Wicl.*, *Cov.* (*Test.*); ‘all the delectation of,’ *Tynd.*, *Cov.*, *Cran.*; ‘all the fre benevolence of His,’ *Gen.*

CHAPTER II. 1. *Touching*] ‘By,’ *Auth.* and all the other Vv.; see notes. *And our*] So *Cov.* (*Test.*): ‘and by our,’ *Auth.*, *Bish.*; ‘and of oure,’ *Wicl.*, *Rhem.*; ‘and in that we shall assemble,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*

2. *Quickly*] ‘Soon,’ *Auth.*, *Wicl.*, *Cov.* (*Test.*); ‘sodenly,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; ‘easily,’ *Rhem.* *From your sober mind*] Similarly *Wicl.*, ‘fro youre witte,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, ‘from youre mynde;’ ‘from youre meanyng,’ *Cov.* (*Test.*); ‘from your sense,’ *Rhem.*: *Auth.* alone adopts the incorrect ‘in mind.’

Nor] So *Cov.* (*Test.*), *Cran.*, *Bish.*, *Rhem.*: ‘or,’ *Auth.*; ‘neither,’ *Wicl.*; ‘and be not,’ *Tynd.*, *Cov.*, *Gen.* *To the effect that*] ‘As that,’ *Auth.*; ‘as if,’ *Wicl.*; ‘as though,’ *Tynd.* and the remaining Vv. This slight change seems to make the meaning a little more perspicuous. *Now come*] ‘At hand,’ *Auth.* and the other Vv. except *Wicl.*, ‘be nyg.’

3. *In any way*] ‘By any means,’ *Auth.* and the other Vv. except *Wicl.*,

except there come the falling away first, and the Man of Sin be revealed, the son of perdition; ⁴ he that opposeth, and exalteth himself against every one called God or an object of worship; insomuch that he sitteth down in the temple of God, displaying himself that he is God. ⁵ Remember ye not, that, when I was yet with you, I told you these things? ⁶ And now ye know what restraineth, that he may be revealed in HIS OWN time. ⁷ For the mystery of lawlessness is ALREADY working, yet only until he who now restraineth be

‘on ony maner.’ *Because the day will not come]* ‘For that day shall not come,’ *Auth.*, *Bish.*; ‘for but discencioum come first,’ *Wicl.*; ‘for the Lord cometh not excepte,’ *Tynd.*, *Cov.* (both); ‘for the Lord shall not come except,’ *Cran.*; ‘for the day of Christ shal not come,’ *Gen.*; ‘for unlesse there come, &c.,’ *Rhem.*

The falling away] ‘A falling away,’ *Auth.*; ‘disceincioum,’ *Wicl.*; ‘a revolt,’ *Rhem.*; ‘a deportyng,’ *Tynd.* and the remaining Vv. except *Cov.* (both), which alone of these Vv. preserve correctly the force of the article.

The Man] So *Wicl.*, *Rhem.*: ‘that man,’ *Auth.*, *Coverd.*, *Bish.*; ‘that synfull man,’ *Tynd.* and the remaining Vv.

4. He that opposeth] ‘Who opposeth,’ *Auth.*; ‘that is adversarie,’ *Wiclif*; ‘which is an adversarie,’ *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*, *Rhem.*; ‘which withstandeth,’ *Cov.* (Test.). It will thus be seen that most of the Vv. rightly recognise the substantival character of *ὁ ἀριστερός*, and unite *ἐντινεῖν* κ.τ.λ. solely with the latter participle.

Against every one] ‘Above all that is,’ *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Rhem.*; ‘oure alle thing that is,’ *Wicl.*; ‘agaynst all that is,’ *Bish.*

An object of worship] ‘That is worshipped,’ *Auth.* and the other Vv. except *Cov.*, ‘God’s seruyce.’

Insomuch] So *Coverd.* (Test.): ‘so,’ *Auth.* and the remaining Vv. *That he]* ‘That he “as God,” *Auth.* *Displaying]* ‘Shewing,’ *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*; ‘and schewe,’ *Wicl.*, *Tynd.*; ‘and boasteth himselfe,’ *Cov.*, *Cran.*; ‘and beare in hand that,’ *Gen.*

6. Restraineth] ‘Withholdeth,’ *Auth.* and the other Vv. except *Cov.* (Test.), ‘doth withhold,’ *Rhem.*, ‘letteth.’ There does not seem any reason for supplying the pronoun ‘him,’ as Scholef. (*Hints*, p. 116, ed. 3): we seem bound to preserve the mysterious indefiniteness of the original. *May]* So *Cov.* (Test.), *Rhem.*: ‘might,’ *Auth.* and the remaining Vv. except *Wicl.*, ‘be.’ *His own]* ‘His,’ *Auth.* and all the other Vv.

7. Lawlessness] ‘Iniquity,’ *Auth.*, *Bish.*, *Rhem.*; ‘wickednes,’ *Wicl.*; ‘that iniquite,’ *Tynd.*, *Cov.* (Test.); ‘the iniquyte,’ *Cov.*, *Cran.*, *Gen.* It seems desirable here to retain this more rigidly literal translation as serving more clearly to indicate the essential character of *τὸν κατέχοντα*.

Is already working] ‘Doth already work,’ *Auth.*, *Cran.*, *Gen.*, *Bish.*; ‘worshith now,’ *Wicl.*; ‘doeth he all readie work,’ *Tynd.*; ‘worketh already,’ *Cov.*; ‘doth worke allreadye,’ *Cov.* (Test.); ‘now—worketh,’ *Rhem.* *Yet only until, &c.]* Similarly *Cov.*

taken out of the way. ⁸ And THEN shall the Lawless One be REVEALED, whom the Lord shall consume with the breath of His mouth, and shall destroy with the appearance of His coming; ⁹ whose coming is after the working of Satan in all power and signs and wonders of falsehood, ¹⁰ and in all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. ¹¹ And for this cause doth God send them a working of delusion that they should believe the lie; ¹² that

Cran., 'tyll he which now onely letteth:' 'only he who now letteth will let until he,' *Auth.*; 'oonli that he that holdith now, holde til he,' *Wicl.*; 'which onlie loketh, untill it be,' *Tynd.*; 'onely that he that holdeth let hym holde now untill he,' *Cov.* (*Test.*); 'only he which now letteth, shal let til he,' *Gen.*; 'only he which nowe withholdeth (shall let) till he,' *Bish.*; 'only that he which now holdeth, doe hold,' *Rhem.* The insertion of 'yet' may perhaps be admitted as slightly clearing up the elliptical formula.

8. *The Lawless One*] 'That Wicked,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*; 'the ilke wickid,' *Wicl.*; 'the wicked,' *Cov.* (*Test.*); 'that wicked man,' *Gen.*, *Bish.*; 'that wicked one,' *Rhem.*

Breath] So *Coverd.* (*Test.*): 'spirit,' *Auth.* and the remaining Vv. *Appearance*] So *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*: 'brightness,' *Auth.*, *Bish.*; 'lightnyng,' *Wicl.*; 'manifestation,' *Rhem.* The regular translation of this word in *Auth.* is 'appearing' (*1 Tim. vi. 14*, *2 Tim. i. 10*, *iv. 1, 8*, *Tit. ii. 13*), but is here slightly changed to avoid the juxtaposition of two participial substantives.

9. *Whose*] So *Rhem.*: *Auth.* prefixes 'even him,' and so the remaining Vv. except *Wicl.*, *Cov.* (*Test.*), 'hym whose.' *In*] So *Wicl.*, *Cov.* (*Test.*), *Rhem.*: 'with,' *Auth.* and the

remaining Vv. *Wonders of falsehood*] 'Lying wonders,' *Auth.*, *Coverd.* (*Test.*), *Gen.*, *Bish.*, *Wicl.*; 'wondris fals,' 'lyinge power, signes and wonders,' *Tynd.*, *Cov.* ('power and'), *Cran.*; 'lying signes and wonders,' *Rhem.*

10. *And in*] So *Wicl.*, *Tynd.*, *Cov.* (*Test.*), *Gen.*, *Rhem.*: 'and with,' *Auth.*, *Cov.*, *Cran.*, *Bish.*

Deceit] So *Wicl.*, and similarly *Cov.* (*Test.*), 'deceafulnesse': 'deceivableness,' *Auth.* and the remaining Vv. except *Rhem.*, 'seducing.'

For them] 'In them,' *Auth.*; 'to hem,' *Wicl.*, *Rhem.*; 'amonge them,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; 'unto them,' *Cov.* (*Test.*).

Are perishing] 'That perish,' *Auth.* and all the other Vv.

11. *Doth God send*] 'God *shall send,' *Auth.* and the other Vv. except *Coverd.* (*Test.*), 'shall God sende;' *Rhem.*, 'God wil send.'

A working] As in ver. 9, and as in *Wicl.*, *Coverd.* (*Test.* ('the')): 'strong delusion,' *Auth.* and the remaining Vv. except *Rhem.*, 'the operation of error.' Though in both cases the introduction of the adjective 'effectual' seems partly borne out by the context, it is still, lexically considered, somewhat too strong as a purely literal rendering. It would thus seem perhaps better to strike out 'effectual' in *Eph. iii. 7*, *iv. 16*, *Col. ii.*

they may all of them be judged who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, that God chose you from the beginning to salvation in sanctification of the Spirit and belief in the truth : 14 whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. 15 Accordingly then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by our epistle. 16 But may our Lord Jesus Christ Himself, and God and our Father, which loved us, and gave us eternal consola-

12, or to retain it only in italics. These are, however, points which it is very difficult to adjust, for if the one translation is too strong, the other certainly seems somewhat too weak: ‘energy,’ as adopted by some translators, is appy. too modern.

The lie] So *Cov.* (*Test.*): ‘a lie,’ *Auth.*; ‘lesyng,’ *Wiclif*; ‘lyes,’ *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; ‘lying,’ *Rhem.*

12. *That they may all of them]* ‘That “they all might,” *Auth.*; ‘that all be,’ *Wicl.*; ‘that all they might,’ *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; ‘that all they may,’ *Cov.* (*Test.*); ‘that al may,’ *Rhem.* The two slight changes are made to preserve the reading *drawres*, and the correct sequence of tenses; comp. *Latham*, *Engl. Lang.* § 539 (ed. 4).

13. *To God alway*] ‘Alway to God,’ *Auth.*, and in sim. order the Vv. except *Wicl.*, ‘do thankyngis euermore to God;’ *Cov.*, ‘unto God;’ *Coverd.* (*Test.*), ‘geue God thankes alwaye;’ *Rhem.*, ‘giue thankes to God alwaies.’ There does not here seem any necessity for leaving the order of the original. *That]* So *Wicl.*, *Cov.* (*Test.*), *Rhem.*: ‘because,’ *Auth.*, *Coverd.*; ‘for because that,’ *Tynd.*, *Cran.*, *Gen.*; ‘because that,’ *Bish.* *Chose you]* So *Wiclif*, ‘chees:’ ‘hath

from the beginning chosen,’ *Auth.* and the remaining Vv. except *Coverd.* (*Test.*), *Rhem.*, which read *drapx̄* [so too *Wicl.*], but equally insert the ‘hath.’

In sanctification] So *Rhem.*, and sim. *Cov.* (*Test.*), ‘in the s.’ ‘through sanctification,’ *Auth.*, *Bish.*; ‘in halowinge,’ *Wicl.*; ‘thorow sanctifyinge,’ *Tynd.*, *Cran.*, *Gen.*; ‘in the sanctifyenge,’ *Cov.* *In the truth]* ‘Of the truth,’ *Auth.*, *Cran.*, *Rhem.*; ‘of truth,’ *Wicl.*, *Coverd.* (*Test.*), *Gen.*, *Bish.*; ‘beleuyng the trueth,’ *Tynd.*, *Cov.* (‘of the’).

15. *Accordingly then]* ‘Therefore,’ *Auth.* and all the other Vv.

Traditions] So *Auth.* with *Wicl.*, *Cov.* (*Test.*), *Rhem.* The other Vv. vary; ‘ordinaunces,’ *Tynd.*, *Cov.*, *Cran.*; ‘instructions,’ *Cov.*, *Gen.*, *Bish.*

Were taught] ‘Have been taught,’ *Auth.*, *Bish.*; ‘han lerned,’ *Wicl.* and the remaining Vv.

By our] So *Wicl.*, *Cov.* (*Test.*), *Bish.*, *Rhem.*: ‘our,’ *Auth.*; ‘by pistle,’ *Tynd.* and the remaining Vv.

16. *But may]* ‘Now,’ *Auth.* *God and our Father]* So *Rhem.*: ‘God even our Father,’ *Auth.*, and sim. *Bish.*, ‘our God even the Father;’ ‘God our Father,’ *Wicl.* and the remaining Vv. except *Cov.* (*Test.*), ‘oure God and Father.’ On the translation of this solemn title, comp. notes on

tion and good hope in grace, "comfort your hearts, and stablish *you* in every good work and word.

CHAPTER III.

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as *it is* also with you: ¹ and that we may be delivered from perverse and wicked men; for it is not all that have Faith. ² But faithful is the Lord, who shall stablish you, and keep *you* from the Evil One. ³ Yea we have confidence in the Lord touching you, that ye both do and will do the things which we command. ⁴ But may the Lord direct your hearts into the love of God, and into the patience of Christ.

⁶ Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every

Gal. i. 4 (Transl.). *Loved*] So *Wicl.*: 'hath loved,' *Auth.* and the remaining Vv. *Gave*] So *Wicl.*: 'hath given,' *Auth.* and the remaining Vv. *Eternal*] So *Wicl.*: 'everlasting,' *Auth.* and the remaining Vv.; see notes on ch. i. 9, and correct *Gal. vi. 8, 1 Tim. i. 16* (ed. 1). *In grace*] So *Wicl.*, *Cov.* (*Test.*), *Rhem.*: 'through,' *Auth.* and the remaining Vv.

^{17. Stablish you}] *Auth.* retains 'you' in Roman type, but contrary to the best ms. authority; see notes. *Work and word*] 'Word and work,' *Auth.*

CHAPTER III. 1. *Free course*] In the best authenticated copies of *Auth.*, 'free' is in italics, but perhaps may be fairly considered as involved in the translation of *τρέχη*. *Also with you*] So *Bish.*, and similarly *Cran.* (omits 'even'), *Rhem.* (omits 'it is'): *Auth.* and the remaining Vv. omit 'also.'

^{2. Perverse}] 'Unreasonable,' *Auth.*

and the other Vv. except *Wicl.*, 'noyous'; *Cov.* (*Test.*), *Rhem.*, 'impostunate.' *It is not all, &c.*] 'All men have not faith,' *Auth.* and the other Vv. except *Wicl.*, 'feith is not of all men'; *Cov.* (both), 'fayth is not every mans.'

^{3. But faithful is the Lord}] 'But the Lord is faithful,' *Auth.* and the other Vv. except *Wicl.*, 'the Lorde is trewe'; *Rhem.*, 'our Lord is faythful.' Independently of the change of order agreeing better with that of the original, the paronomasia caused by the juxtaposition of *πλοτίς* and *πλοτός* is more distinctly preserved.

The Evil One] 'Evil,' *Auth.* and all the other Vv.; see notes.

^{4. Yea we}] 'And we,' *Auth.*, *Wicl.*, *Bish.*, *Rhem.*; 'but we,' *Cov.* (*Test.*); the rest, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, omit *δὲ* in translation.

Command] 'Command *you,' *Auth.*

^{5. But may the Lord}] 'And the Lord,' *Auth.* and the other Vv. except *Cov.*, which omits *δὲ* in translation.

Patience of Christ] So *Wicl.*, *Tynd.*,

brother walking disorderly, and not after the tradition which they received of us. ⁷ For yourselves know how ye ought to follow us; in that we behaved not disorderly among you, ⁸ neither ate we bread of any man for nought, but with toil and travail, working night and day, that we might not be burdensome to any of you: ⁹ not that we have not power, but to make ourselves an ensample unto you that ye should follow us. ¹⁰ For also when we were with you, THIS we commanded you, that if any will not work, neither let him

Cov. (both), *Cran.*, *Rhem.*: 'patient waiting for Christ,' *Auth.*; 'weating for of Christ,' *Gen.*, *Bish.*

6. *Walking*] So *Coverd.* (*Test.*), *Rhem.*: 'that walketh,' *Auth.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.*; 'that wandrith,' *Wicl.*; 'that behaveth himself,' *Cran.* Though the meaning is practically the same, it still seems desirable in translation, when consistent with our idiom, to mark the anarthrous particle.

Tradition] So *Auth.*, *Rhem.*: 'techynge,' *Wicl.*; 'institution,' *Tynd.*, *Coverd.*, *Cran.*; 'ordinaunce,' *Cov.* (*Test.*); 'instruction,' *Gen.*, *Bish.* If any change be thought necessary, the last of these translations is perhaps to be preferred.

They received] 'He received,' *Auth.*

7. *In that*] 'For,' *Auth.* and all the other *Vv.*; see notes.

Behaved not disorderly] 'Behaved not ourselves disorderly,' *Auth.*; 'we weren not unpeisable,' *Wicl.*; 'behaved not ourselves inordinately,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'we were not restless,' *Cov.* (*Test.*); 'we haue not been unquiet,' *Rhem.*

8. *Ate we bread of any man*] *Sim.* *Wicl.*, 'eten breed of ony man'; *Rhem.*, 'haue we eaten bread of any man.' 'did we eat any man's bread,' *Auth.*, and similarly *Cov.* (*Test.*), 'the bread of ony man'; 'toke we bread of eny man,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.* It seems desirable here

to invert the order of the Greek, that *δωπεδν*, which occupies the emphatic place in Greek, may occupy the same place in English,—that place being not uncommonly in our language *the last*.

But with toil, &c.] 'But wrought with labour,' *Auth.* and the other *Vv.* (*Bish.*, 'we wrought') except *Wiclif*, 'but in traeuil and werynesse wochiden'; *Cov.* (*Test.*), 'but labouring night and day in weeryness'; *Rhem.*, 'but in labour and in toil night and day working.'

Burdensome] Similarly *Rhem.*, 'lest we should burden:' 'chargeable,' *Auth.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; 'that we grecieden noon,' *Wicl.*; 'we wolde not be grevous,' *Tynd.*; 'lest we shulde charge,' *Cov.* (*Test.*).

9. *Not that*] 'Not because,' *Auth.*; 'not as,' *Wicl.*; 'not but that,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; 'not as though,' *Cov.* (*Test.*), *Rhem.*

That ye should follow] Somewhat similarly *Rhem.*, 'for to.' 'to follow,' *Auth.* and the remaining *Vv.* except *Wicl.*, 'to sue.'

10. *For also*] So *Wicl.*, *Rhem.*, and sim. *Cov.* (*Test.*): 'for even,' *Auth.*, *Bish.*; 'and when,' *Cov.*; the rest, *Tynd.*, *Cran.*, *Gen.*, omit *kal* in translation.

Will not] So *Wicl.*, *Cov.* (*Test.*), *Rhem.*: 'would not,' *Auth.* and the remaining *Vv.*

Neither let him] So *Rhem.*, and sim.

eat. ¹¹ For we hear that there are some walking among you disorderly, working at nothing, but being busybodies. ¹² Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat THEIR OWN bread. ¹³ But ye, brethren, be not weary in well doing. ¹⁴ But if any man obey not our word by this epistle, mark that man, and keep no company with him, that he may be shamed. ¹⁵ And count him not as an enemy, but admonish

Wyclif, ‘nether ete he’; ‘neither should he,’ *Auth.*; ‘that the same shuld not,’ *Tynd.*, *Cov.* (omits ‘that’), *Cran.* (ib.), *Gen.*; ‘let him not,’ *Cov.* (Test.); ‘that he should not,’ *Bish.*

^{11.} *Walking*] ‘Which walk,’ *Auth.* and the other Vv. except *Wycl.*, ‘that somme among you gon in rest;’ *Cov.* (Test.), ‘to be walkyng;’ *Rhem.*, ‘that walke;’ also comp. notes on ver. 6. *Working at nothing*] Similarly *Cov.* (Test.), *Rhem.*, ‘working nothing;’ ‘working not at all,’ *Auth.*, *Cran.*; ‘and no thing worchen,’ *Wycl.*; ‘and worke not at all,’ *Tynd.*, *Cov.*, *Gen.*, *Bish.*

Being busybodies] So *Cran.*: ‘are busybodies,’ *Auth.*, *Tynd.*, *Coverd.*, *Gen.*, *Bish.*; ‘don curiosuli,’ *Wycl.*; ‘using curiosite,’ *Coverd.* (Test.); ‘curiously meddling,’ *Rhem.*

^{12.} *In the*] ‘By our,’ *Auth.*

^{14.} *But if*] So *Cov.*: ‘and if,’ *Auth.*, *Rhem.* If ‘but’ be objected to in consequence of the preceding ‘but’ in ver. 13, it would then seem better with *Tynd.* and the remaining Vv. to omit it in translation.

Obey not] So *Auth.* and the other Vv. except *Wycl.*, ‘obeith not;’ *Cov.* (Test.), ‘doth not obey.’ At first sight the latter translation might seem preferable, but considered strictly, it would seem to imply that such would probably be the case (see Latham, *Eng. Lang.* § 537, ed. 4), whereas the Greek *ei* with the indic. ‘per se nihil

significat preter conditionem’ (Klotz, *Devar.* Vol. II. p. 455). It may thus be best, as a general rule, only to adopt the indicative in English where either (a) the context or circumstances of the case corroborate the likelihood of the assumed case, or (b) where the speaker appears to regard it as a matter of fact. The possibility of inserting after ‘if’ the words ‘as is matter of fact,’ or ‘as seems matter of fact,’ will commonly facilitate decision.

This epistle] So *Auth.*; ‘oure worde bi epistol,’ *Wycl.*: all the other Vv. join $\tau\eta\varsigma$ *ἐπιστολῆς* with *σημειοῦσθε*, and translate $\tau\eta\varsigma$ by the English indefinite article. This, perhaps, may remain as one of the few cases in which idiom and euphony may justify us in retaining the pronominal translation: Scholefield (*Hints*, p. 118, ed. 3) proposes ‘our epistle,’ but this is scarcely suitable after the preceding ‘our word,’ where the ‘our’ is a translation of *ὑμῶν*, and would thus seem to imply that it was repeated before $\tau\eta\varsigma$ *ἐπιστολῆς*.

Mark] So *Wyclif*: ‘note,’ *Auth.*, *Bish.*, *Rhem.*; ‘sende us worde of him,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*; ‘shewe [us] the same,’ *Cov.* (Test.).

Keep] ‘Have,’ *Auth.* and the other Vv. except *Wycl.*, ‘comyne ye not;’ *Rhem.*, ‘do not companie with.’

Shamed] So *Wyclif*: ‘ashamed,’ *Auth.* and the remaining Vv. except *Rhem.*, ‘be confounded.’

him as a brother. ¹⁶ But may the Lord of peace Himself give you peace continually, in every way. The Lord be with you all.

¹⁷ THE SALUTATION OF ME PAUL WITH MINE OWN HAND, WHICH IS A TOKEN IN EVERY EPISTLE: SO I WRITE. ¹⁸ THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN.

^{15. And]} So *Wicl.*, *Tynd.*, *Cran.*, *Rhem.*: ‘yet,’ *Auth.* and the remaining Vv.

^{16. But may]} ‘Now—give,’ *Auth.*, *Gen.*, *Bish.*; ‘and—geue,’ *Wiclf.*, *Rhem.*; *Tynd.*, *Cov.* (both), *Cran.*, omit δε in translation. *Continually, in every way]* ‘Always by all means,’ *Auth.* and the other Vv. except *Wiclf.*, ‘everlasting pees in al

place,’ *Cov.* (Test.), *Rhem.*, ‘euerlastynge peace in every place.’

^{17. Me Paul]} So *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*: ‘Paul,’ *Auth.*; ‘be the hond of Poul,’ *Wiclf.*; ‘with myne owne hande Paul,’ *Cov.* (Test.), *Rhem.* (‘Paules’). *A token]* Similarly *Rhem.*, ‘a signe:’ ‘the token,’ *Auth.* and the remaining Vv. except *Wiclf.*, ‘whiche signe.’

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